

# THE CONGREGATIONALIST

Boston Thursday 4 August 1898

## SUMMER'S OVER-SOUL

*O earth! thou hast not any wind which blows  
That is not music. Every weed of thine,  
Pressed rightly, flows in aromatic wine,  
And every humble hedgerow flower that grows,  
And every little brown bird that doth sing,  
Hath something greater than itself, and bears  
A loving word to every living thing—  
Albeit it holds the message unawares.  
All shapes and sounds have something which is not  
Of them. A spirit broods amid the grass;  
Vague outlines of the everlasting thought  
Lie in the melting shadows as they pass;  
The touch of an Eternal Presence thrills  
The breezes of the sunset and the hills,  
Sometimes—we know not how, nor why, nor whence—  
The twitter of the swallows 'neath the eaves,  
The shimmer of the light amid the leaves,  
Will strike up thro' the thick roofs of our sense,  
And show us things which seers and sages saw.  
In the gray earth's green dawn something doth stir,  
Like organ hymns within us, and doth awe.*

BY RICHARD REALF

## The Business Outlook

Fall trade is starting up, more particularly in the West, and its volume is satisfying. Interior buyers are in evidence earlier than usual, and the movement of dry goods, clothing and groceries is ahead of last year, and prices are somewhat higher as a rule. The dry spell has been broken in the West, and crop prospects are excellent. In iron and steel there is a firm feeling and the tone seems to be a healthy one. Negotiations are still going on looking to a steel rail combination, and, if it is effected, the result cannot but be beneficial to the entire iron and steel situation.

The anthracite coal market is still in poor position, although the decline in Western markets has been recovered. The outlook for anthracite is not flattering. Soft coal and gas are cutting into hard coal more and more each year. Raw cotton is firmer, but the cotton manufacturing industry, in some directions at least, is still suffering from a glutted market. Woolen goods are moving only slowly. Lumber and hardware are active, especially at Western centers. In the Northwest harvesting has been completed at many points, and the trade prospects throughout that section are declared never to have been better.

Rates for money continue easy; indeed, the supply of funds is so abundant that the demand is small in comparison. There are no indications, moreover, of any advance in monetary rates right away. When the fall trade is in full tilt here, rates may harden a trifle. The tone of the stock market has undergone somewhat of a change. There has been a trifle more activity and the cliques have been busy advancing their specialties. The best opinion seems to be that prices will go higher this fall.

DON'T DO IT—DON'T!—Don't go to the same place or sort of place for your summer's outing that you have gone to for years past. Consult variety and curiosity this time. Yellowstone Park is the place you ought to visit. Besides seeing there the most startling and unique scenery in the world—in the world, mind you—you can walk, cycle, catch trout, ride horseback or in stage coaches, live in hotels—good ones—or camp out, climb mountains, watch geysers play, see gorgeous canyons, or ride on a large lake a mile and a half above the ocean. This is the proper place for patriotic Americans to visit this year. If you cannot go to the park this year try Leech Lake in Minnesota, a new and healthful region where piney odors, camp life, muscullonge and black bass fishing, new hotels, the Ojibway Indians in their bark houses on shore or bark canoes on the water, etc., all make life fascinating. If you will only send Charles S. Fee of the Northern Pacific Railway, St. Paul, Minn., six cents for Wonderland, '98, a new and finely illustrated book, it will convince you that you ought to go to one of these places. Name paper in which advertisement was seen.

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Interest due and accrued on 1st January, 1896	56,855.34
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Cash Capital	\$3,000,000.00
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Net Surplus	3,570,266.47
	\$11,296,503.15

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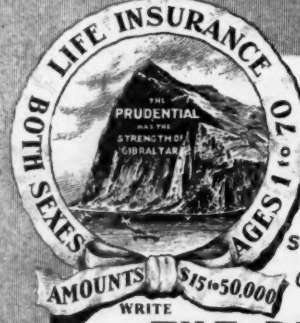
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# THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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# THE CONGREGATIONALIST

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## ARMY AND NAVY LITERATURE FUND

Dr. J. L. Hill in another column, describing a visit to a soldiers' camp, says: "The hunger of the men for books and papers was pitiful. From carriages papers were handed out, and the soldiers would come to the road to receive them with some courteous expression and return to the shade of a tree and instantly begin to read. I could not help respecting the manly fellows." A veteran of the Civil War, sending a contribution to our Army and Navy Literature Fund, says: "I remember my own experience of two years in the Rebellion, and I know the boys in camp will be glad to read your interesting paper."

We double all gifts for this purpose and furnish the papers at lowest wholesale rates, but the amount given needs to be largely increased in order to meet the demand.

Gleasondale, Mass.....	\$2.00
Mrs. A. M. D. Alexander, Northfield, Mass....	2.00
A Veteran, Peabody, Mass.....	2.00
Mrs. E. Thayer, North Adams, Mass.....	.25
A Friend, Southport, Ct.....	.25

**C**HRISTIAN work for the army is a prominent feature of this issue of *The Congregationalist*. Wherever our forces have encamped the Army and Navy Commission of the Y. M. C. A. has quickly appeared to provide for the comfort, to promote the manhood and minister to the spiritual welfare of the soldiers. This work is being done systematically, taken up by earnest and able men as a most important and necessary part of the campaign. It finds the hearty co-operation, not only of the chaplains, but of the best officers, from the commander-in-chief, President McKinley, down to the lowest subordinate. It is generally recognized that the work strengthens the morale of the army and navy, softens the asperities and lessens the evils of camp life, cultivates close relations between our soldiers and the communities from which they have gone, and promotes the spirit which insures victory while it is prompt to feed and treat with kindness the conquered enemy. We believe that no war was ever carried on by any nation with so little of hatred, so genuine a desire to reap fruits of it alike helpful to friend and foe, as is felt by our nation in this war. To a large degree the Christian work in the army and navy has brought about this amelioration of one of the three greatest scourges of mankind.

Chautauqua assemblies and other gatherings of a similar kind these summer days are doing a service for the country as timely as it is important. Topics of current interest are uppermost in them. The duties of American citizens are broadly discussed under the leadership of those who are well informed, and who do much to shape public opinion. The people who compose in great part these assemblies come from towns and country places more or less remote from great centers. They think earnestly, have a deep sense of their responsibility and de-

sire guidance in thought. They ask many questions, form their own opinions and go home to influence others to act with them. To stimulate and guide the thinking of one or two thousand persons who have had only average opportunities for cultivating their minds is to take an important part in the development of our national life. This development is the more hopeful and abiding because the religious element is so powerful in it. President McKinley desires to know the mind of the American people concerning the policy of the Government in making terms of peace with Spain. These assemblies are an important factor in forming and informing public judgment. We are a strong nation because the common people think and assume their part in the Government. The education now going on in summer assemblies is worthy the attention and support of those who would promote the strength and stability of our republic.

Reports in the English papers of the World's Sunday School Convention in London last month show that it had a very important international significance. The American delegates left the impression that the Sunday schools in this country are greatly in advance of those in any other lands. The International Lesson System received a new recognition, will hereafter be better understood and still more widely adopted. The home department aroused great interest. Dr. Clifford, now the foremost Baptist minister in England, said that "the Americans are a long way ahead of England in the development and management of Sunday schools." As Dr. Clifford is to preach in Tremont Temple, Boston, several Sundays in August and September, many will be glad of the opportunity to hear this famous preacher. Our readers may remember an extended sketch of him which appeared in *The Congregationalist* of Aug. 19, 1897, when he was expected in Boston but did not appear. About 15,000 Sunday school scholars and 2,000 teachers from many lands assembled in the Crystal Palace at Sydenham, and the foreign delegates, standing under the flags of all nations, led the vast audience in singing "Blest be the tie that binds." Echoes of the great convention will be heard in American Sunday school assemblies in the coming autumn months.

Egyptian exploration is pushing our knowledge of antiquity further and further back into the shadows. Prof. Max Müller in the *Sunday School Times* gives an account of recent discoveries made by Mr. Quibell on the left bank of the Nile opposite El Kab, some fifty miles south of Luxor. The most valuable discoveries consisted of statues, vases, plaques and other objects inscribed with extremely archaic hieroglyphics and belonging to

the tombs of kings who lived before the earliest of the historic dynasties. Comparatively recent discoveries have brought the existence of Manetho (Menes), the head of the first historic dynasty, into the region of established fact; these new discoveries by Mr. Quibell give us material for the knowledge of kings and dynasties and the study of conquests and manners going back of what was recently the mythical period of Egyptian history. They go back, indeed, from the age of metal to the age of stone. Flint tools and votive knives were found in the treasures, but no objects made of metal. The period indicated for these kings is, in Professor Müller's opinion, from 4000 to 6000 B. C., and one of their most interesting probable contributions to our knowledge is that of the growth of early sign writing in the valley of the Nile.

Attendants at the Clark University Summer School, Worcester, report that two remarkable papers were read there during the past week, both by eminent scientists, and both stoutly contending in the name of science for doctrines which are basal in any scheme of Christian theism. Pres. G. Stanley Hall of the Clark University, speaking on the New Harmony Between Science and Religion, said—we quote the letter in the *Boston Transcript*:

That the affirmations of science are establishing and confirming the old affirmations of theology; that the drift of the psychology of today means faith, a coming back to the old religious idea that grasps what is not seen as by a sort of divination. So, too, he regards sin or degeneracy as a biological law, and regeneration or the being born again as something which we see in all things in the living world. The Bible, he says, must rule the world, and of immortality he considers that, from the conservation of matter and of energy and from the general trend of science, it may be regarded as a scientific affirmation.

Prof. Walter K. Brooks, professor of zoölogy in Johns Hopkins University, one of the most eminent biologists in this country, discussing the creation of the universe under a method of evolution, distinctly postulated a God, a Creator back of the creation. He affirmed the freedom of the human will, and he asserted not only the possibility but the probability of divine interference with general laws in order to accomplish special ends. Put this testimony along with the opinion of the Duke of Argyll and the *London Chronicle's* comment thereon—quoted on page 147—and add to it the fact that German scientific opinion for some time has been resolutely setting against the views of which Tyndall and Huxley were the most prominent advocates a decade and a half ago, and it is easy to see that hereafter the leaders of the church will not have to devote so much energy to polemical jousts with materialistic scientists.

### Terms of Peace

Our nation is to be the arbiter of its own future as far as the outcome of our war with Spain is concerned. This can be demonstrated from the conditions of European powers. Spain is at our mercy. Public opinion in Great Britain will heartily support any reasonable demands we may make. No other nation except Germany has shown a disposition to interfere with our plans, and reports of its objections to our taking the Philippines have, we believe, been exaggerated. The United States will be left to settle its own terms with Spain.

The time is at hand to decide what those terms shall be. The responsibility is so great that it may well sober the American people, for they are sovereign and their will will prevail. It is not strange that in our first surprise at our new and vast opportunities some men should insist that we should take everything within our reach. It is much more serious that members of the Senate, which will in due time express the will of the people, should be saying the same thing. But the question what we shall do with what we are to take has thus far received comparatively little consideration. It is for the interest of all civilized nations to have half savage peoples civilized if for no higher reason than that they may become customers in the world's markets and develop trade and commerce. We have done much valuable work of that sort in many lands through missionary enterprises without assuming the responsibility of governing. Other nations are, no doubt, willing that our government should undertake the work of developing Cuba and the Philippines, and would wait their time to take advantage of what we might do.

We ought to do our share in civilizing the world. Our policy of isolation is past, never to return. But the people must consider how large a share we are able to take, and must not deceive themselves by allowing our victories to magnify our powers unduly. We have seen an orange placed in one hand of a child to his delight; then another placed in the other hand to his added pleasure. Then a third orange was held out to him temptingly. He clasped it with his arms in glee, struggled with his treasures for a few moments, then they all slipped out of his hands and he burst out with a wail of despair.

Porto Rico is practically offered to us already. Cuba will eventually drop into our hands through the inefficiency of government by the insurgents, if such a government should be set up. With full hands it is a long reach to the Philippines, which will prove a slippery fruit to hold even if no other nation attempts to grasp it. Is it wise for us to try to take at once everything we can lay our hands on?

President McKinley has won the confidence of the American people of all political parties. His statesmanship is winning the approval of all nations. He is leading this country in a Christian spirit and with unshaken reliance on God. It is like him to express the earnest wish to know the mind of the people in this crisis. It is like him also to indicate the direction of his own thought for our consideration. As we understand the terms proposed by

him and his Cabinet, they would insist that Spain should withdraw entirely from this Western hemisphere. They would take Porto Rico and would guarantee a stable government for Cuba, leaving the Cubans to administer it, should they prove able to do so, under the protection of the United States. They would refuse responsibility for the payment of debts contracted by Spain in her government of Cuba. They would seek the maximum of commercial advantages in our relations with the Philippines with the minimum of responsibility, though they would insist that these islands should have a government suited to promote the peace and prosperity of the people. To secure this they would have the United States share the oversight of the islands, if necessary, with some other nation or nations in sympathy with our aims. They would await the progress of events to show what proportion of responsibility we ought to assume.

We believe that when these proposals shall have been fairly discussed they will receive the support of the large majority of the American people. We expect that they will be advocated by the wiser members of the Senate and pray that, when the people shall have expressed their approval after full consideration, these terms may receive the unanimous support of that body.

With gratitude we welcome the indications that the hand of Providence is leading our nation. We rejoice that so many high in power in affairs of state, so many officers of our army and navy are men of prayer and of faith in God. We look hopefully to such issues of the war, though they be wrought out through severe trials still to come, as shall not only bless our own country but Spain and the colonies she must relinquish; so that for every life laid down and every suffering endured in this conflict good shall come to all the world.

### Bismarck

When Prince Bismarck resigned the chancellorship of the German empire some years ago, the *London Punch* published one of its most telling cartoons. It was called *Dismissing the Pilot*. Bismarck, in the uniform of a coast pilot, was descending the side of the ship of state, and the young Emperor William, in a captain's dress, was seeing him off over the side. In no better way could one of the special relations which the prince has held to the German nation for the last generation be expressed. He was its pilot through the reefs and shoals of international diplomacy, rivalry and even war, as well as through the ever varying and often severely exacting conditions prevailing in time of peace.

But he was more than a mere pilot. He was a compelling force. He not only showed the way. He caused his king and his people, his own nation and also the other nations with which Germany had vital relations, to walk in it. He is one of the few men in history who, having dreamed great dreams for their country, have lived to see their dreams realized, and chiefly by their own efforts. German unity, a comprehensive, harmonious, powerful German empire—this was Bismarck's vision when he was young, and

out of many conflicting and not easily reconcilable elements his old age has seen it established. Others have contributed to this grand result, but it is primarily and conspicuously his triumph. He must always remain one of the two or three foremost figures in German history.

His character illustrated a strange blending of qualities. Wild and even riotous as a young man, he became truly religious, yet always with the practical rather than the emotional element of religion uppermost. He was an expert in the art of war yet was a diplomatist rather than a strategist. It was his work to manipulate cabinets and policies. It was Moltke's to plan campaigns and move armies. Bismarck was the shrewdest, coolest, most far-seeing and most restless schemer of modern times. No one like him has arisen since Napoleon the First, and Napoleon, although doubtless a much abler general, was his inferior in diplomacy. Bismarck was perhaps the most noteworthy of all historical examples of concentration upon a single aim. He set himself in youth to develop feeble Prussia into a great power and to unite with it the other German nations in one mighty empire. To this purpose he bent every energy. From it he never swerved. Step by step, in spite of obstacles, checks and defeats, in the teeth of persistent hindrances at home and of the bitterest hostility abroad, he schemed and maneuvered and fought until he actually did exactly what he had purposed.

He was throughout a believer in royal rule. He had little sympathy with popular political freedom, and, although he at last accepted universal suffrage, he did it reluctantly and only as a measure of expediency, and he always regretted its necessity. In his ideas he was a man of the past rather than of the present, yet no man ever kept abreast of modern social and political conditions more successfully than he. But he sought to preserve the spirit of the past in government rather than to adapt it to the demands of today. His great work, the German empire, bids fair to endure for a long time, but it can stand only by the disuse of important elements of the policy which he followed successfully in establishing it. When the Emperor William discharged his pilot he took a grave risk and he must have rued it often since. But none the less it is true that the pilot had grown so domineering and impracticable that it had become a question who was to navigate the ship of state. Bismarck was one of the greatest and most fruitful men of the nineteenth century. But he was a man of the nineteenth century, after all, and it is the twentieth which is about to dawn.

A young Brazilian, Alfred Jose, who enlisted in the Second Massachusetts and was wounded in the battle at El Caney, July 1, fought side by side with John Malone, an Irishman. Jose is now in the hospital at Springfield. He reports that Malone after he was shot cried, "Mamma! Mamma! Mamma!" so long and so pitifully that it almost broke the hearts of the men around him, who were either fighting or lying *hors de combat*. How the heart of a man returns to its childhood loves in the hour of its peril and dire extremity!



## Who Were Your Ancestors

The service of the Sons of the American Revolution, in fittingly marking the graves of Adams, Otis and Hancock in the Boston Granary Burying Ground, has called fresh attention to the work which these societies are doing. The number of historical, genealogical or patriotic organizations, or of societies which combine all three characters, has grown rapidly of late. In most of them the study of ancestry is a leading feature. For many years the Society of the Cincinnati was almost the only such body of much importance. But now we have the Society of Mayflower Descendants, the Society of the Colonial Wars, the Daughters of the Revolution, and others, each possessing its distinguishing features and all having somewhat similar aims.

Some people regard such bodies as illustrating a merely passing mood of the popular mind. What does it matter who your forefathers were, it is asked, provided that you yourself behave properly. It is assumed that to take a vital interest in one's line of descent is to be dissatisfied with one's social position and eager to show a right to a higher degree of consideration, or else to be anxious, through foolish pride, to call more general attention to a satisfactory station in society. In point of fact, however, few, if any, of the many who are interested in the work of these bodies give any special thought to the matter. They are intent on other things.

Among the objects of such societies is the enlargement of popular knowledge of our national past. A great deal of historical material, largely in manuscript form, already has come to light, the value and interest of which is conceded. But there must be much more, some of it exceedingly important, still hidden and forgotten in out-of-the-way places, in country garrets, or in collections of letters, journals, etc., held by individuals who do not appreciate their full significance. To discover these treasures and render them generally available, while carefully safeguarding them, and thus to make more vivid the characteristics of our colonial or early national life—surely this is well worth while.

Another purpose is to publish such historic documents as deserve publication. Another is to mark by tablet, monument, or otherwise, the scenes of important historic events. It is not merely antiquarian zeal which prompts such endeavor. It is patriotism of a lofty quality. Just at present, when we are making history so fast, it deserves specially generous and general appreciation.

And, after all, to go back to the subject of ancestry, what is there petty or ill-advised in the study of one's family line? It is natural to desire to learn who and what the men and women were whose blood flows in our own veins, many of whose traits we more or less consciously illustrate, and to whom we owe what we have and are in a far higher degree than we often appreciate. Many a helpful lesson is learned by genealogical research. It is not dry digging among dead bones. It is a branch of study most fascinating in itself, even if it had no other attractions. But there is inspiration in discovering that one is descended from this man

or that woman, once loved and honored among the sturdy pioneers who settled our country, perhaps even famous in church or state here or on the other side of the Atlantic.

It is a help to manhood, to culture, to piety to know one's self akin to those who suffered oppression and made noble sacrifices for the sake of conscience, helped to found our great Western civilization, or rallied to the defense of the infant nation when its life hung in the balance. Not to take a genuine interest in one's forefathers is almost as indefensible as to be vain because they were in some way notable. The more one studies the lives and the society of the past, the more evident becomes the steady progress of the human race towards nobler living. In the thoughtful scholar the study of genealogy is likely to develop a deeper realization of the divine Providence and goodness, and also of the sterling worth of human nature, in spite of its many, and often grave, defects.

## The Sin of Neglecting the Health

The American people are growing robust and vigorous. As one walks the streets he meets fewer narrow-chested, pale-faced men and women than he would have met twenty-five years ago. Physical exercise has become far more general and popular. Riding, baseball, tennis, golf, rowing, yachting and other sports have made an immense difference already in the vigor of both sexes. Future generations are likely to show improvement over that of the present. Indeed, the temptation to give too much attention to exercise and sport sometimes needs to be resisted.

Yet there are many who do not care properly for the body even now. They think they have no time. They are engrossed in domestic, business or professional pursuits of such importance that they become too much absorbed. They go to the very limit of endurance, until some sign of bodily failure appears, before they consent to take time for the exercise which should be regular and habitual, and which, if they would take it thus, would enable them to accomplish more work on the whole than they now are able to perform.

Many of us also take too much medicine. A large number of persons pay more than they need, and often more than they really can afford, for nostrums of all sorts which seem to give a temporary benefit but do no real good and usually leave the taker the worse off. Plenty of fresh water, plenty of pure air, plenty of simple, wholesome food, and plenty of exercise are all which most of us need to keep us in the best bodily condition.

We make a sad mistake when we suppose that, so long as we try to be good and do good, God does not care about the state of our health. Indeed, this notion is positively sinful. Quite apart from the fact that physical weakness hinders us from attaining the highest usefulness, or even the highest degree of moral and spiritual excellence possible to us, God has told us plainly that our bodies are his temples. He would have them kept in a condition appropriate to his own indwelling and use. He desires to avail himself

of their efficiency. To neglect them is to disregard his commands.

## Current History

### The Progress of the War

General Miles and the troops in Porto Rico are meeting with practically no opposition from the Spanish soldiers. The native volunteer troops are deserting the Spanish flag and entering the American lines, and the populace are welcoming the American forces with an ardor and joy quite inexplicable, unless it be that they heartily welcome annexation and American rule. Guanita, Ponce and several other of the leading cities on the southwestern coast of the island are already in our possession, and General Miles is rapidly sending artillery and troops on ahead to seize and hold the fine military road that leads from Ponce to San Juan, where, if anywhere, the Spanish regulars will make a determined stand. In all towns where the American flag now waves proclamations have been issued similar in tenor to the one issued at Santiago. Spanish officials are continued in office at the customs offices and the courts, and nothing is done more than is absolutely necessary to alter the present status.

Order and decency are following disorder and filth in Santiago. General Shafter and Garcia are still unreconciled. The condition of our troops causes much concern, climatic conditions causing excessive prostration with fever. A site for a military camp near Montauk Point, Long Island, N. Y., has been selected, whither the troops now in Cuba will be transported immediately, and their places in and around Santiago will be taken by regiments of immunes enlisted in the South. Typhoid fever at Camps Alger and George Thomas, Chickamauga, is claiming not a few victims. Should the war prevail much longer, and with no more bloodshed than has characterized it in the past, it will be found at the end of the war that probably disease and insufficient nourishment have injured more constitutions and caused more deaths than the Mauser bullets of the Spaniards. Reports from the field of action in Cuba from impartial observers indicate that this war has been as hellish in some of its aspects as any of its predecessors, and far more humane in some ways than others. Given proper equipment and a sufficient force of helpers the army surgeons have done wonders in alleviating distress and saving loss of life and limb. The trouble has not been with the surgeons or nurses, but with the lack of medical supplies and hospital equipments, and it is imperative that the matter be thoroughly investigated as soon as opportunity offers.

Major-General Merritt has arrived at Manila somewhat in advance of the troops which sailed with him from San Francisco. He finds the situation critical, calling for a force of American troops even larger than has been promised him, and he has so informed the Secretary of War. Aguinaldo, the leader of the Philippine rebels, thus far has co-operated admirably with Admiral Dewey, and shown more power in controlling his adherents than had been anticipated. But at best he is an unknown quantity, whose past record indicates a nature full of duplicity and much vanity, and it

would not be surprising if when Manila capitulates to the American forces and Major-General Merritt issues a proclamation couched in terms similar to the one issued by General Shafter in Santiago, that Aguinaldo should turn against the Americans, just as General Garcia has done in Cuba.

Confident that there will be less work for the navy to do in Atlantic waters in the near future, Secretary Long already has taken steps to retire many vessels of the auxiliary fleet from service and in every way consonant with prudence lessen the national expenditure. At the same time it is apparent that the army must remain in service far longer than was expected when the war began, and a special session of Congress to authorize its perpetuation will be necessary as soon as peace is declared.

#### Spain Sues for Peace. Our Reply

The Spanish Government, through M. Jules Cambon, on July 28, M. Cambon acting as an intermediary and not in a representative capacity as French ambassador, made a formal proposal to the United States, inviting a statement of the terms on which the United States would cease to wage war. By so doing Spain won a hearing and favor which would have been lacking had the query been less direct, or had M. Cambon acted as representative of France or a concert of European powers. For seventy-two hours the President and Cabinet solemnly considered the reply, inviting expression of opinion as to what should be done from representative men of all parties and all sections and receiving a diversity of opinion—no more diverse, however, than the opinions of the Cabinet members when they first met to advise with the President.

On the 30th M. Cambon was given our reply. Diplomatic usage forbids the publication of its text, but its main points are known. Absolute cession of Porto Rico and all islands under Spanish rule in the West Indies, save Cuba, is demanded. Spain must relinquish sovereignty over Cuba, the United States to exercise control there until a stable government is established, the United States to assume no responsibility for the debts of either Porto Rico or Cuba, Spain to be exempt from payment of any money indemnity. The future authority of both Spain and the United States in present Spanish possessions in the Pacific to be determined by a joint commission. Spain's reply has not come as we go to press, but the outlook for immediate and final peace is bright.

#### The Death of Prince Bismarck

Prince Bismarck, creator of modern Germany, the man of "blood and iron," died at his home at Friedrichsruhe, July 30, aged eighty-three. The fatal illness began July 20. Ambassador White of the United States immediately sent to Count Herbert Bismarck the following message:

On behalf of the whole American people, whether official or unofficial, and of whatever birth or descent, I tender congratulations

upon the mighty career now ended and the most sincere sympathy for yourself and your mourning family;

and on Sunday President McKinley sent the following dispatch to Ambassador White to be transmitted to the German officials and the family of the deceased:

The President charges you to express in the proper official quarter to the bereaved German nation and to the family of the deceased statesman the sorrow which the Government and people of the United States feel at the passing away of the great chancellor whose memory is ever associated with the greatness of the German empire.

Emperor William, who was in Norway, immediately started for Berlin as soon as he heard the news, and before leaving Bergen ordered a military guard to proceed to Friedrichsruhe and sent word that a cast of the dead statesman's features should be taken by an eminent sculptor. Berlin will witness a great funeral pageant, but as Bismarck explicitly ordered interment near his home his wishes will be respected. The tenor of the

journals has been exposed thoroughly. The "promoting" of financial companies in England has been shown to be a fine art, in which blackmail on the one side and venality on the other have been essentials. A reform of the law governing the formation of corporations, added impetus to the crusade against the House of Lords and greater care by British investors are sure to follow the revelations of Mr. Hooley. In this country, as well as Great Britain, there is a lamentable disposition to trust to the indorsement of distinguished men when embarking upon investment of funds, and in view of the incompetence or ignorance of the average investor the moral responsibility of men who lend their names to float enterprises is very great.

The *exposé* of the affairs of the Electrolytic Marine Salts Company during the past week, the flight of Rev. P. F. Jernegan, formerly a Baptist clergyman, to France with several hundred thousand dollars contributed by credulous inves-

tors, all add to the conviction that in and around Boston at least there are no rascals so acute as ex-clergymen transformed into "promoters," and no clients so gullible as church members. Of course when the devil puts on the garb of an angel of light he becomes doubly dangerous. The Christian clergymen and laymen involved in this affair cannot escape responsibility for their own losses, or the losses of those who invested because they indorsed the plan, by any attempt to unload responsibility upon Mr. Jernegan, bad as he is. The "salting" of gold and silver mines in the West is a very old trick, and an ex-clergyman is hardly the man to discover a process which metallurgists and engineers thoroughly trained have failed to note.

#### Honors for the Rank and File

One striking feature of the reports of officers commanding United States war vessels engaged in the battle with the Spanish fleet off Santiago is the splendid tribute which they pay to the members of their crews. Captain Evans of the Iowa writes:

I cannot express my admiration for my magnificent crew. So long as the enemy showed his flag, they fought like American seamen, but when the flag came down they were as gentle and tender as American women.

Commodore Schley of the Brooklyn says:

I have never in my life served with a braver, better or worthier crew than that of the Brooklyn. During the combat, lasting from 9.35 until 1.15 P. M., much of the time under fire, they never flagged for a moment, and were apparently undisturbed by the storm of projectiles passing ahead, astern and over the ship.

Captain Clark of the Oregon reports:

I cannot speak in too high terms of the bearing and conduct of all on board this ship.

It cannot be said that the rank and file have been disregarded in the recognitions of the time. The American officer has made this high standard for the American sailor possible, and the crews have shown their confidence and affection by their splendid response to the call of their commanders.



PRINCE BISMARCK

comment of the European press is precisely such as might have been expected. The German press is eulogistic rather than discriminating, the French press is bitter, still remembering the hostility of the dead to France, and the English and American press, while acknowledging the record of constructive statesmanship left by the departed, cannot refrain from contrasting the methods of Bismarck with those of Gladstone, to the disparagement of the former. In all countries there is a disposition to make Bismarck, more than any other man, responsible for the burden of militarism which Europe now carries, and, while there is universal recognition of the massive intellect and adamant will of the man, the notes of affection or love and moral approbation are wanting.

#### "The Sale of Influence"

In some of its details the confession made by Mr. Hooley on the witness stand in a London court last week may have departed from exact truth, but after all discount is made the sad fact remains that the venality of many of the British peers and some of the London financial



## Interference with Home Rule in New York

A sufficient time has now elapsed since the passage of the new municipal elections law to give the public a chance to consider the provisions of the measure, and to note its probable working under the superintendent who seems to have been selected for that place before the law was drafted, much less passed. It may be unfortunate, but it is true, that the more the law is studied the more are people convinced that it is an unnecessary step, that its enormous cost will be a waste and that its purposes will end in failure. For many years the police, in greater degree than in any other city perhaps, have had charge of New York city elections. Time was when the trust was abused. But things have been changed, not by such enactments as the new law, but by force of public opinion. The new measure emanated from politicians. A man not conspicuous as a reformer was instantly put into office to carry it out. There is plenty of room in it for politics. The cost to the taxpayers will be \$160,000 a year. What do they get in return for their outlay? That cannot be answered yet. They may get much, but it is not to be denied that most people think it a change from one set of politicians to another set, and a round sum out on the transfer. Sharp practice was brought into play to secure the law's enactment. Had it referred to New York city alone, as it really does, it would have had to go to Mayor Van Wyck for his action. To prevent this, and to make it a State measure, Westchester, an adjacent county, was included. This was clever, but may prove a job for the courts. A superintendent and under officials were provided, to have offices in Albany and cost the taxpayers \$18,000 a year. Then there are to be named, for service during forty days immediately preceding an election, not to exceed 600 deputies, and under some conditions an additional 100, who shall have powers approximating those of a deputy sheriff in making arrests, but whose duty it shall be to locate prospective voters, enter houses, ask any questions, examine papers and have full power to see that the elections law is carried out. One-half of these deputies are to be Republicans and the other half Democrats, though under certain conditions the superintendent may appoint whomsoever he pleases. It is, in short, a law which the traditional coach and six can drive through, and yet one which, if all were honest, might secure an honest election; but if all were honest no such law would be required. A special session of the New York legislature hastily convened to pass this and one or two other measures. There are doubts that it is constitutional, and more doubts that it will improve matters. Some reformers are for it, others against it. Politicians proposed it and put it through. It may bring about changes which will cause Dr. Strong to rewrite his Twentieth Century City. But the number who think it will do so decreases, while those who think it a hasty and unwise piece of legislation seem to be on the increase.

For Current History Notes see page 146.

The king of Abyssinia claims to be a lineal descendant of the queen of Sheba in the nine-

ty-seventh generation. He would outrank any member of our proudest genealogical society.

## In Brief

Our next issue will be the annual Education Number. Besides the usual features it will contain an article by Principal Bancroft of Phillips Andover Academy on the Changes of Twenty-five Years of Secondary Education, another by President Eaton of Beloit on Our Educational Work in China, a symposium by eminent preachers to colleges on various aspects of religious life among college students. Among those who will give their opinions on this subject are Drs. Lyman Abbott, Henry Van Dyke, George Harris, P. S. Moxom, Alexander McKenzie, S. D. McConnell of Brooklyn, A. H. Bradford of New Jersey and E. Winchester Donald of Boston. Among other important articles are one by Herbert Putnam, librarian of the Boston Public Library, on How to Use a Library, and one by Dr. J. H. De Forest on the Japanese Commercial Laws as Affecting Americans through the recent treaty with that country. The issue for Aug. 11 will be a notable number.

Four grandsons of Horace Bushnell are enlisted in a Connecticut regiment. Thus do our eminent dead perpetuate their spirit of loyalty and ideals of duty to the republic and civilization.

The *Universalist Leader* reprints from our columns the paper by Rev. Nicholas Van Der Pyl on the Future of Modified Congregationalism. It is a sermon good enough to be reprinted.

Rev. Dr. Alexander Mackennal stopped in Montreal on his way home to England and addressed the Montreal Congregational Club. He dwelt on the benefits that will accrue to all concerned by the Anglo-American reconciliation and alliance for moral ends.

The New York correspondent of the *Chicago Record* reports that after a day spent in visiting clubs, merchant's offices and the headquarters of denominational societies he failed to find a single man who was willing to have the sovereignty of Spain continue over any of her colonies.

Rev. Dr. John Clifford of London, addressing the recent International Sunday School Convention in London, said that the best Sunday school that he found while on his recent journey around the world was one in Honolulu, founded by Americans. This undoubtedly is the one attached to the Union Church.

Congregationalists have more ministers in proportion to their church members than any of the other large denominations. They have one minister to every 114 members, the Episcopalians have one for every 141 members, the Methodists (North) one for every 180 members. Yet some say we have a dearth of ministers.

Episcopal government is easy if administered with proper tact. The *Daily News* of London says of the controversy on ritualism going on in the Established Church that the clergy promise to do whatever the bishop tells them, and he tells them to do as they like. Congregationalism can do better than that. It can give good counsel with reasons to support it.

The *Australian Independent* reports that Congregationalism in the South Seas is flourishing. The New Zealand churches have made notable progress of late in reducing debts. In Tasmania the home missionary spirit is intense. In Victoria recent trenchant exposition of flaws in the denominational machinery has wrought reform in methods of work.

Prof. S. I. Curtiss of Chicago Theological Seminary, who is traveling in Palestine, writes to *The Advance* that telegrams giving

news of our war with Spain are posted in Jaffa in the Hebrew language. Perhaps the Jews of Palestine will come to know as much about the battles of Americans with the Latin race as we know about the wars of the Jews with the ancestors of that race. But the victors of the old time are the vanquished today.

Christians in Scotland look with alarm at signs of religious decline in that country, which has long been a stronghold of faith. It is said that of late the Scottish Sunday schools have increased only one per month, as compared with one hundred per month in England and Wales. Even in Edinburgh the tendency is strong to ignore the Sabbath, which used to be so sacredly observed, and it is probable that the Town Council will soon provide music on Sunday in the public parks.

The portrait of Prince Bismarck which we reproduce this week is one of a remarkable series of portraits by William Nicholson, a young English artist, whose sudden rise to fame during the past five years has been one of the chief incidents of British art history. His portrait of Queen Victoria, done in the same medium and betraying the same peculiar ability to tell all his story with a minimum of technical device, published at the time of the queen's jubilee, was pronounced by critics like Whistler and Pennell a masterpiece of portraiture.

Mr. E. S. Martin, Phi Beta Kappa poet at Harvard this year and editor of *This Busy World* department in *Harper's Weekly*, is one of the most promising of the younger graduates of Harvard. He confirms what we said last week about Professor Charles Eliot Norton. He writes: "It is true that a great many lovers of Harvard and of the country have thought certain elements in Dr. Norton's influence were so deleterious as to more than counterbalance the value of that influence in other respects. It is an influence that has been potent for a generation with many of the cleverest men who have passed through Harvard College. It has been strong in kindness, in taste and in most of the elements of civilization. Its defect in the eyes of those who have distrusted it has been that it seemed to them to face backwards, to be a quencher of enthusiasm, an influence which disposed young men to regard themselves as citizens of a world which, on the whole, is unworthy, which saw its best days in Greece in the age of Pericles. . . . We trace back our hopes for our civilization to the manger in Bethlehem, but Professor Norton's civilization has always seemed to look back regretfully, and rather hopelessly, to the Acropolis and the Parthenon."

Bismarck's religious faith was characteristic of the man. He had the same conception of God and the same certainty of his peculiar relation to humanity as an agent of God's will as other masterful, ambitious men in past ages have had. That his imagination and will, and not the still small voice of God, were often the sources of his conception of duty, can scarcely be disputed. He is reported to have said in 1871, "If I were not a Christian I would not serve the state another hour. Why should I worry and kill myself with this incessant toil, anxiety and drudgery if it were not that I have that in God's name, and I must do my duty. I don't know where I should get my sense of duty if it were not from God. Order and titles have no attraction for me. It is the definite belief in a life after death that makes me a royalist, who am by nature a republican. . . . If I were not a thoroughgoing believer you would never have seen me a chancellor. Were it not for my relation to God I would pack up tomorrow and be off to grow oats at Varzin." It is difficult to see the logical connection between a belief in a future life and support of monarchy; and that Bismarck at heart was a republican may be true, but, if so, then never did head so defy and outrage heart.

## Following an Old Trail

Some Scenes from the District of the Black Hawk War

By REV. WILLIAM WHITE LEETE, D. D.

"A few instincts on legs flourishing a tomahawk," is Mr. Holmes's definition of the red Indian. Nevertheless, the Indian is interesting on account of his tomahawk, as well as his instincts. The latter draw us to nature, the former binds us to history. From Massasoit to Sitting Bull the American has reason to remember him. While to the New Englander he is more an object of conjecture, his bow no longer abiding in strength and his retreating form having nodded to her hills a perpetual farewell, while to the settler of the far West he is an object of concern, to the inhabitant of the Central States he is only a curiosity. Gone from us only fifty years, the old men can tell us about him, and the young men need not fear him. Enough is known to make him real, and not so much that he ceases to be romantic.

Believing that a vacation should combine information with rest, I told the boys we would see where some of the Indians used to be in Illinois, follow their trail into Wisconsin, and leave off in the big woods where, with rod, gun and canoe, perhaps we could imagine we were Indians ourselves, could

See the swarthy trapper come  
From Mississippi's springs,  
And war chiefs with their painted  
brows  
And crests of eagle wings,

Some preliminary reading  
made us ready for the interesting task.

By various treaties, reaching back to 1804, the land of the Sacs and Foxes had been ceded to the Government. Black Hawk had never acquiesced. Opposed to the sagacious Keokuk, he led the turbulent spirits of the two united nations. He said, "I love my towns and cornfields on the Rock; it was a beautiful country." And so, crossing the Mississippi without permission, he appeared in 1832 upon the banks of the Rock, where were the graves of the old Sac nation. Along the stream he came, this fighter of 1812, this aid-de-camp of the old Tecumseh, 600 warriors at his heels. And in pursuit of him came the militia who, like Abraham Lincoln, had enlisted to protect the imperiled settlers.

How the boys' eyes opened as we talked with the oldest inhabitants about those days! With what itching fingers they handled the hundreds of arrow-heads, shards, hatchets and other relics of the red man's life, unearthed with each new winter's frost, upturned by the farmer's plow or the antiquarian's spade!

The bluff five miles below the city of Rockford is covered with "effigy" mounds, those fading hieroglyphics of a race long passed, while the island in the

river has on it scores of well-marked modern Indian graves. A farmer emptied his wagon of the golden corn, and made his horses ford the stream to take us to that island. In a tree upon it, sixty years ago, there was an Indian's body going to decay and given by distinction this exalted burial. No one could say that it was not one of Black Hawk's followers, and the boys thought they found the tree.

Up the Kishwaukee, entering the Rock three miles below, at Black Hawk Springs and still beyond we saw where, in the "thirties," tent poles marked familiar Indian camps. Boone County courthouse stands where Big Thunder, an old chief buried in sitting posture, faced the sunrising. At his side warriors in rever-

earthly yells, they swept like the wind. The outburst on the camp was like a cyclone unopposed. Cutting horses loose and breaking away as they might, Stillman's soldiers ran, and, for four and twenty hours, came straggling into Dixon. Eleven bodies were found beside the creek. One who assisted in burying them says, "They were all scalped, their hearts cut out and stuck to trees."

"Right here they fell," said our guide, a son of one of the first comers after the massacre.

"I picked up," said an old man, "two years after the fight, ropes, straps and other signs of that hasty departure." Down the bank yonder and across the stream, then much larger than now, coming right toward us, we seemed to see the plunging horses and the terrified men. This was better to the boys than Cooper, and no one asked, when we came away, Was that a true story?

The savages, elated by this great success and scattering over northern Illinois, made the startled settlers feel at Ottawa, Apple River, Kellogg's Grove, Fort Hamilton and under the steep banks of the Pecatonica the thrust of spear and knife. Pressing Black Hawk into Wisconsin, at Fort Winnebago, now Portage, at the Four Lakes and at Koshkonong, where Fort Atkinson preserves the name of the "regulars'" commander, the white soldier sought to close with his elusive foe. Finding the trail and following it from near the sources of the Rock southwest, General Henry, commanding Illinois militia, fought, at the close of July, the battle of Wisconsin Bluffs. Leaving sixty-eight dead and marking

his retreat by wounded braves, Black Hawk, by a night escape, turned his band toward the Father of Waters. After four days' hot pursuit the soldiers reached the great river, and the war was ended. Where the Bad Axe joins itself to the Mississippi 300 Indians were driven to the water and perished, either by drowning or the fatal rifle.

Black Hawk himself escaped and hid himself in the "Dalles of the Wisconsin," where the river forces its way from a higher to a lower level, leaving high cliffs on either side, cut with lateral ravines and gulches. And what a place for hiding are those ragged sandstone cliffs, caverns and strange grottoes intersecting them at frequent intervals. As we passed up the river, in our tour, we saw the narrows, where is Black Hawk's cave and where tradition says he leaped the fifty-two foot chasm in making his escape. The picture shows the swift current of the river between its walls just at the spot where one of these side streams has cut deeply into the rock, making the



"HERE THEY FELL" (STILLMAN'S RUN)

DALLES OF THE WISCONSIN

ence placed pipes and tobacco, which rough white teamsters as regularly stole. We were told of one who for years, as a charm, wore a joint of Big Thunder's big toe.

But the most realistic spot was Old Man's Creek, now called Stillman's Run, fifteen miles south of Rockford. While the militia and the "regulars" gathered at the ferry named after "Father Dixon," friend of both white and red man, a detachment of 375 mounted volunteers went northward seeking Indians and glory. General Stillman was their leader. Finding no Indians, they camped among the oaks upon this creek, and, old folks say, got "gloriously" drunk. Black Hawk's scouts, seen at the nightfall of May 12, were indiscreetly pursued and one or two of them killed. Then the scene changed. Angered, yet seeing his chance, the chief, with but fifty braves, charged on the pursuers. At the top of their speed they rode for the camp, the Indians close at their heels. Over the plain, betwixt hill and grove, with un-





IN THE INDIAN'S CANOE

ravine known as the "witches' gulch." Along its dark walls, in some places they are often one hundred feet high, we walked, our extended arms in the narrow passages touching the damp, gloomy sides, while we could look up and see above us rocks shelved into scallops by the water which at times sweeps through the gorge as a torrent. Weird, wild and tortuous, this visit to the caves and chambers of the waters and the rocks, where the spirit of Black Hawk might have visited his ancient refuge, was the fitting end to our Indian explorations.

In these secret chambers savage eyes found the savage. Two treacherous Winnebago chiefs carried the great Black Hawk captive, and for reward delivered him at Prairie Du Chien. Held as hostage for the good behavior of the hostile Indians, the chief, his son, the prophet and some others were carried far away from their Western hunting grounds to see the face of President Jackson at Washington and were shown the power and numbers of the pale-faced people of the North. After this visit to the distant East they returned in 1833 to their own lands upon the sunset side of the great river, and there at the age of eighty, Oct. 3, 1840, Black Hawk's spirit was gathered to his fathers.

But now the boys said they were tired of studying history. They wanted to make some. So we headed north and stopped where the steam cars stopped. "The deep and gloomy wood became to us an appetite." Like Cowper we sighed "for a lodge." And here we found it. It was not exactly in a vast wilderness, but we could get there in a few minutes. Here, on the edge of the woods, where men come and go, beds were better, mosquitoes less plenty, here we were sure of three meals a day, and here, too, was a doctor. Here, too, was the lake with its opportunities of sport and its suggestion of repose. A run down the bank through self-respecting hemlocks and birches, staggering and tall like overgrown boys, and we were at the boats. Close by were the guides. Here the wide forests were paying daily tribute to the needs of civilization far away in busy cities. We saw the beginnings of the houses of men pass by us every day as the long log train

crept out and back among the big timber. We slept to the hum of the buzz saw and took for our opiates odors of balsam and pine, the scent of the forest and the more concentrated odors of venerable logs reduced to sawdust.

The guide-books had told us of black bass and muscallonge almost as big and as many as the trees. We believed it when we came and caught in anticipation fish bigger than the guide-book had described. But when we trolled the lake and came home with nothing but red noses, our faith was sadly shaken. The professor's wife believed, and her belief was wise, for she caught the biggest fish of all. We discovered, too, that a bite is not a capture. There's many a slip between the hook and the fish-box in the boat. "I've got one! I've got one!" cried a college girl from a near-by boat one day, but the slack of her line gave the fish his chance and with a twitch, splash and plunge the "musky" was gone. A dapper man, who knows all about it, draws up his big fish, sees him quivering, feels him pull, lifts him on the tugging line, but not into the boat—with a dash heard all over the lake the monster shakes out the hook and the youth, pallid with ire, spends the next hour scolding the guide.

What is better fun than to see a boy catch his first gamy fish! Hear him whisper, "I've got a bite," and then as the pole bends and swerves and his face grows red, and you help him do what he thinks he has done all alone, note the beam of joy as the fish drops into his box, you can only pity the man who hasn't at least "two boys in his boat."

Indians might have done better, but six "muskies" and dozens of bass were enough. The fishing counts more than the fish with men and boys of sense, and of fishing, with its excitements, its triumphs and its disappointments, we had our ample share. What days we passed in those silent forests, afloat upon those clear lakes rippled by the breeze or mirroring the white clouds and the forest trees! We looked on unending shores of spruce and cedar and tamarisk and fir. We followed old "carries" joining the lakes, where the trail wound in and out among the trunks and the bushes swept our faces as we passed, floated in birch-bark canoes, crawled into the thickets trodden only by deer hoofs, thrust our arms into perennial mosses that had been deepening since the forest grew, thrust our toes through the mold of centuries, laid our heads on unbounded pillows of balsam that never lacked filling.

The howling of wolves at nightfall made the woods ring, and one day, to our joy, canoes of the Chippewas passed us bound for the cranberry swamps. We had been making our own history, but that sight made all the older Indian history seem real. Civilization, for the moment, with its steam and hurry, its lighted cities and its heavy tasks, seemed far away or far behind us. Our dream was complete—we had neared the state of the savage.

One day a "homesteader" gave us welcome to his "shack." Solid comfort was painted on every protruding beam; peace looked even through the cracks. A disciple of Thoreau, though he spoke German and never heard of "Walden," he had learned well

To live all alone,  
Close to the bone.

A little clearing produced his vegetables; fish and ducks were in the water; pheasants, rabbits, coons and deer and bear were in the woods. The picture of his labors and his comfort was the step forward from the vision of the Indian canoes which made the life of the pioneers seem real. So had the fathers begun their life in the long march of occupation which



TAKING TO THE TIMBER

has transformed the wilderness. It was a step toward the civilization to which we must soon return.

We came near having some bear meat to eat. The doctor had his rifle, the professor was rowing, when close in range four cubs, of two ages, and the shaggy mother tumbled through the brush. "Now, doctor, here is your long-looked-for chance." "Crack!" Old Bruin wheels, as much as to say, "I heard something!" "Crack!" again, and with growl and snort she rushes away. The cubs scamper behind, and two shots make them run all the faster. At nightfall, when secrets somehow leak out in the camp, we heard all about it. What questions the boys asked? They were interested; the doctor was not.

But vacations must end. The loon gave his last midnight wail for us. Up the silent inlets, afloat with lilies, we took our last row. Birch bark preserved the outlines of our biggest fish, and snatching without permission as many tokens of the woodland life as we could carry we set our faces toward the city.

Communion with nature had brought us happiness, but every hour of progress homeward made us think that home was best. Without the hearth we had not loved the heath. Knowledge had given root to observation, else now had knowledge nothing to lay by in store.

We flee away from cities, but  
we bring  
The best of cities with us, these  
learned classifiers,  
Men knowing what they seek,  
armed eyes of experts.  
We praise the guides, we praise  
the forest life;  
But shall we sacrifice our dear-  
bought lore  
Of books and arts and trained  
experiment,  
Or count the Sioux a match for  
Agassiz?  
O, no, not we!

### Chickamauga Visited

BY REV. JAMES L. HILL, D. D.

Everything at Camp George Thomas was novel. While still wondering at one amazing sight we were brought face to face with another. This is the field hospital, and here on low cots strong men are ranged along, suffering chiefly from malaria or flushed and burning with a mild fever. Such illness will largely disappear as the soldiers become acclimated and have a more affluent supply of water. Here is a soldier city of 50,000 stalwart men, and it seemed beggarly and pathetic to see enlisted men line up to get their modicum with dipper or canteen from a few scattered and overworked wells. Approaching the National Park great clouds of dust following the turnpike indicated the movement of a long procession of four-mule teams carting barrels of water. The ladies of our party could not possibly maintain silence when they came to see the young men in camp attempting to cook. This they felt was an invasion of their proper domain and they had a right to be heard. In a way that could not wound, for their hearts were touched, they gently chided the boys in blue for what they

thought was unwarrantable waste. A worse thing in camp is the inborn tendency of a man to fry everything. Here are recalled

The isles of Greece, the isles of Greece,  
Where burning Sappho loved and sung.

Here, lying supine, almost flat, on a rough, hastily made frame, with the work done by a comrade, a patriot is being shaved. Here, too, is an open-air blacksmith shop for shoeing horses. Here the boys are bringing together sticks, breaking them as they come, in anticipation of a fire, over which will be promptly placed the spider, or, as they call it, the frying pan, or, as Southerners say, the skillet. Among the trees ropes are stretched, to which long rows of horses are tied without the possibility of getting cast.

It is an inspiring sight to stand upon any one of the three towers and see the cavalry forces engage in their maneuvers in the plain below. The dust they raise at times envelops them, and then with a change of position the breeze sweeps

been deepened by any burden-bearing or hardship. They stand right up to this new and rigorous and self-denying life because of inherent, inherited, though hitherto untried, manliness. Looking upon these tens of thousands of recruits striding about the camp as if conscious of new powers the thought kept recurring that none of these young men will leave the army exactly as they joined it. Most of them will be disciplined, broadened and made self-reliant, some of them will bear new military titles and be given a new recognition in public office. Others will get out of step with the industrial world and fail, their lives long, to be in the best sense producers. Let us keep as close as we can to our brother in blue during his temporary absence.

These camps are not out of the world. The soldier will read almost anything you send him, and the lines of communication are wide open between you and him. At one camp, as I chance to know, Bibles are in such demand that not one can be

secured in the adjacent town nor in the county. I was impressed, too, with the tenderness of heart that will be shown by a company of strong men. They have their approachable side. They have not forgotten their homes.

My chief solicitude for them is occasioned by the presence among them of the life-destroying, Stygian God-hate canteen. My feeling toward these open booths or bars maintained by sutlers is not allayed by the snap-shot pictures which are before me exhibiting the patronage which they receive. Temptation is immeasurably increased when men, accustomed to a savory table, find their

food uninviting. Two things, however, are obvious to every one that has studied camp life—that in no large army in the history of the world was Christian sentiment ever so prevalent and so outspoken as in ours; and never before was Christian sentiment so well organized, particularly by what I will call the mutual method, to be helpful to such young men as those now in camp and at the front.

Hugh Price Hughes, head of the West London Mission, one of the ablest of London's preachers and the leader of the young British Wesleyans, who visited the United States in 1892, has attained to the honor of election as president of the annual Wesleyan Conference. The son of a Welsh physician, he went away to school to study law. Feeling the call to the Christian ministry, he wrote to his father: "My dear father, I think I ought to be a Wesleyan minister. Your affectionate son." To which the father replied: "My dear boy, I would rather see you a Wesleyan minister than Lord Chancellor. Your affectionate father."

God sets no time, or place apart,  
For joy or misery;  
Not in our day, but in our heart,  
The pains and pleasures be.

—J. V. Cheney.



THE SILENT INLET

it away. These horses, bought in the West, are many of them green and some of them unbroken. They cause their gallant riders at intervals to mark out their dimensions on Southern soil. In the afternoon an Ohio regiment marched to the railroad station to be transported to the front. As it spread itself out on the turnpike, followed by its pack teams of mules, it was a stirring, memorable sight. The A tents, like an inverted V, are not as high as I supposed. The canvas for a tent is so divided that each soldier carries half. When about to be used these halves are buttoned together. As men cannot stand in their tents the Y. M. C. A. pavilion is used freely for social conferences and for a reading and writing room.

The hunger of the men for books and papers was pitiful. From carriages papers were handed out, and the soldiers would come to the road to receive them with some courteous expression and return to the shade of a tree and instantly begin to read. I could not help respecting the manly fellows. I may not feel it to be my duty to enlist, but they felt it to be theirs and they did it. I saw some that I would like to name, who had been delicately reared in homes of wealth that I chance to know. Their natures had never



## The Y. M. C. A. in the Army Camps

By Albert Gardner Robinson

"The tents of the Y. M. C. A. have been a veritable Godsend to the men in camp." This was the comment of Lieut.-Colonel Curtis Guild, Jr., the inspector general of the Seventh Army Corps, with reference to the work of the Young Men's Christian Association in Camp Cuba Libre in Jacksonville, Fla. It would be difficult to describe the work with greater accuracy. No more appropriate term than "Godsend" could be applied to it.

In all our large military camps today there may be seen the tents of this organization. They follow the army. They are at Chickamauga, at Tampa, at Jacksonville. They will soon be at Santiago and at Manila. At Key West, our naval station, there is no tent, but there is a large room in a building which stands at the head of the Government wharf where the boats from the warships in the bay are continually arriving and departing. The room is open to those who will use it, and frequent services are held there. But most of the work at that point is done by ship to ship visitation. It is the best way, and it is the only way in which effective work can be done among the sailor men.

The conditions presented in the army are different. The war vessel, according to its size and its class, may carry from ten to three hundred men. It comes into port today, receives the supplies or the repairs which it needs, and is off again in a few days to resume its dreary and monotonous patrol on the blockade up and down the Cuban coast. The army is more accessible. The system of brigade organization groups the three regiments which form a brigade into a tented city with a population of nearly four thousand men. It is not a city of any definite or permanent establishment. It may be ordered away at any time. But its location will be measured by weeks or by months rather than by days.

The general methods employed by the Y. M. C. A. in its work are much the same in all of the camps. Cuba Libre will, therefore, serve as an illustration. The regiments in this camp now form an army of some 14,000 men. It is the headquarters of the corps in command of Maj.-Gen. Fitzhugh Lee. Nine regiments of infantry constitute the Second Division of the corps. An incomplete First Division, consisting of six regiments of infantry, is located at Miami, 366 miles south of Jacksonville. The nucleus of a Third Division, including as yet only one regiment of infantry and one of cavalry, is located at Panama Park, some five miles from Jacksonville. The regiments now assigned to the corps represent the States of Iowa, Illinois, Virginia, New Jersey, North Carolina, Wisconsin, Texas, Louisiana, Mississippi, Alabama and Wyoming. The Christian Association work in the corps is under the management of Frank L. Smith, who was for a time the Congregational State evangelist for California. His present force of nine assistants will be increased as the corps is increased by the assignment of new regiments. More assistants and

more tents will then be required. It is needless to say that Mr. Smith has a working staff; otherwise they would not be in the work.

In each of the three brigades of the Second Division at Camp Cuba Libre is a large tent furnished with tables and benches and flying the flag of the Y. M. C. A. In each tent there is a platform with suitable desks and a parlor organ. Some member of the staff is constantly on duty in each tent. Rain or shine, except during the hours for drill or mess, these tents are a busy place from early in the morning until the bugle sounds to call the men to their tents at night. Smoking is allowed, and games, such as checkers, dominoes and others whose names I did not know are furnished, and many hours are spent in pleasant and quiet pastime. Reading matter is supplied for use in the tent, but the supply is too limited. That does not mean old newspapers and that mass of pernicious rubbish which circulates under the title of "novels." There is a great demand for novels worth reading, for magazines, up-to-date papers and for good stories. Matter of that sort sent, express prepaid, or by mail, to Frank L. Smith, care of Y. M. C. A., Camp Cuba Libre, Jacksonville, Fla., will be of more service to the boys in camp than can be realized by those who do not know the many long hours of idleness inevitable in camp life.

But the most valuable sociological work of the association is probably that which comes through their free supply of writing materials. The tables in the tents are supplied with pens, ink and blotting paper. Paper and envelopes, bearing the following printed heading, are obtainable by application at the desk:

ARMY AND NAVY CHRISTIAN COMMISSION  
OF THE INTERNATIONAL COMMITTEE  
YOUNG MEN'S CHRISTIAN ASSOCIATIONS,  
3 West Twenty-Ninth Street, New York City.  
CAMP CUBA LIBRE,  
FRANK L. SMITH, Camp General Secretary.

Stamps are sold to those desiring them, and a mailing box stands by the desk. Three thousand letters a day go out from the tents of the association in this camp.

In each tent there is a barrel of ice water. Mr. Smith tells me that since the institution of these barrels the trade at the canteens, where beer, sarsaparilla and other "soft drinks" are sold, has fallen off to a very great extent. No whisky or other strong drink is sold at any of the canteens. After the hot, and often dusty, drill the men come in squads, and almost in entire companies, to refresh themselves at the water barrel. Without it many of them would, as they formerly did, go to the canteen. The ice bill for the tents in this division amounts to \$100 per month. Oatmeal is added to the water to make it more wholesome.

Religious services are held nightly, though an entertainment or a lecture sometimes is substituted. A debating society has been formed in one of the regiments, and the debates are held in the Y. M. C. A. tent of their brigade. Topics of general and popular interest

are taken up, and are handled very often by men well up in their work. Vocal and instrumental concerts are given by men, some of whom are performers of no mean order. Lectures are delivered upon interesting and instructive topics. In the tent of the First Brigade the regimental and division hospital surgeons are giving a weekly lecture on First Aid to the Injured. This is thoroughly practical. Let us hope that it may prove to be more practical than useful. All these, as well as the gospel services, are largely attended.

Mr. Smith's cheerful face beamed with gladness as he told me of the work being done for the directly spiritual welfare of the soldier boys, of the earnest Christians who stood up in those evening meetings to testify that they not only belonged to the United States army, but were also soldiers of the army of the Lord Jesus Christ. He told of the men who rose in those meetings to ask for prayers that they might be helped to live Christian lives in the camp. He told of those who publicly announced their purpose to begin new life. The temptations of the camp are many, and there are many who will be injured by them. But there is another side, and many men will go out of the ranks when our army shall be disbanded stronger, nobler and manlier men than they were when they enlisted. Not a few will look back to the meetings in the tents of the Y. M. C. A. in our great military camps in this country or upon foreign soil as the place where they made their decision as to whom they would serve. Unquestionably the social status of the rank and file of our volunteer army is far above the average of that of any other army in the world. The men are few who have not received more or less of religious instruction and training. The present condition breaks the ordinary current of their lives, brings them face to face with a great issue which, prominently or obscurely, involves deep problems of righteousness and the onward and upward progress of the world, and gives them time to weigh these and other problems of life in a manner which is new to many of them. They are susceptible to higher influences as they would not be in their stores, their offices, their shops or their fields. To exert these influences is the work of the Y. M. C. A.

It is pleasant to say, and it is their due that it be said, that every possible assistance is rendered to the association by the chaplains of the different regiments. They take charge of and part in the meetings, and in every possible way add their strength to the work which is being done. It is also a pleasant duty to speak of the hearty approval and the cordial support which is given by the commanding officers of the corps. Few of them, perhaps, are professing Christians, but all recognize the value and importance of the work, and are ready to aid it in every way within their power. Mr. Smith mentioned some of high rank without whose voluntary assistance he said he could not have done what he has. He

speaks in terms of highest praise of the aid rendered by corps, division and brigade commanders, by staff officers and by colonels of regiments.

The Y. M. C. A. is doing a noble work in the camps. Its influence will spread far and wide. Its methods are admirable. Denominationalism is ignored, and all effort is directed toward strengthening and purifying the individual life. It emphasizes the social side of its work. The men are made to feel at home in the tents. They are made cordially welcome and given to understand that the tents are there for them and for their use. They are to use them as they will during the day. Daily Bible classes are open to them, and when the day is done they are invited to come to the tents for the evening meeting, to join in the singing, to listen to a brief but direct talk, to take part in the meeting themselves if they will, and at its close, just before the notes of the bugle sound the call to the tents, to gather in a simple soldier service to which has been given the name of "family prayers."

### Typical Incidents of Army Camp Life

BY REV. ROBERT NOURSE

When the several regiments now composing the United States army were moved into the various camps it seemed as though a host of bad men and women were let loose upon them. Christian forces, both within and without, met and opposed them.

At Camp Alger the lessor of the land at once opened a canteen. The temperance folks of the village near by had him arrested under the local option law of the State. The justice sentenced him to three months' imprisonment and to pay \$1,000 fine. The next day his assistant reopened the establishment, only to have it closed by Brigadier-General Graham, who sent his orderlies through the camp to close all canteens, arrest all who sold intoxicating liquors clandestinely and to announce that "this camp was established for the purpose of making soldiers, and not to make drunkards."

The Salvation Army was on the ground as soon as the damnation army, but its work was much hindered from lack of means of going to and fro. They had neither horse, nor mule, nor purse, nor scrip. Often their officers walked up to their knees in dust the miles from the depot to their tent, sometimes in mire and mud. They needed a horse and carriage. They began to pray for both. They asked the writer for help. I had no horse that I could spare nor a vehicle in shape for their service. The Washington Conference of Congregational Churches met in semiannual meeting. I stated this need of the army. Before the day was over a member of the First Congregational Church, Dr. C., reported to his pastor, Rev. S. M. Newman, D. D., that he had a horse and carriage offered him the night before for a bad debt. He was afraid it was gone, as he had no use for it, but he would see, and if still available he would get it and consecrate it to this work. On inquiry he learned that it had not gone. He accepted it for his debt and gave it to the service of our Lord. We added harness and feed, and now the

Salvation Army has about doubled its efficiency. Truly an answer to prayer.

One night I addressed the Fourth Missouri Volunteers. At the close of my address a handsome boy came to my wife and myself and said, "I would like to show you something." I said, "Show on!" He then showed us a beautiful watch-guard made of gold and rich brown, glossy hair. "That was taken from my mother's head when I left home a month ago, sir. She gave it me as I left her, sir. And now, sir," here he nearly choked with grief, "is a lock of her dear hair which I have received today." He took from his shirt bosom a paper, unfolded it and there lay before us a lock of that mother's hair as white as snow. One month's suffering and absence from her "baby" had done it.

On a certain Sunday morning I took chaplain duty for the Eighth Ohio. After the service I walked with the colonel to his tent. "Something occurred here this morning that I think will interest you, sir." "What is it?" I asked. Then he told me that after his orderly had put his tent in order, brought him his mail, blacked his boots and carried his orders he stood attention and asked, "Everything all right, colonel?" The colonel looked round and replied, "Yes, everything is all right." "I have a favor to ask," said the orderly. "State it," said the colonel. "I beg that I may go off today, colonel, and go a little earlier and remain a little later." "For what reasons?" demanded the colonel. The orderly produced a letter and said, "Sir, I have received this from the President and he invites me to dine at the White House." That shows the kind of man the President is. That is pure democracy. That is aristocratic democracy. It would be rash to say that it could not have occurred in any other country, but it is safe to say it would not. Which was the more honored, the private who received that invitation, or the President who tendered it? It is little deeds like this that make us feel that he is something like Lincoln. They endear him to the hearts of the people. God bless him!

The other day I received a letter from a pastor inclosing a "pastoral epistle" written with his own hand for a boy in the Sixth Pennsylvania. It gave me much joy to play the part of Phebe for my brother. I do wish that every pastor of the land could have seen him when he took the epistle as a precious jewel and heard the pathos of his voice when he thanked me and said, "I am so glad that my pastor has remembered me." Cannot all pastors do this? There are still brethren who will gladly serve them as Onesimus did Paul and go as their personal representatives with their epistles and speak a kind word to "the boys" of their church. This is one of the proposed features of our Congregational auxiliary work.

Conversions constantly occur. One Sunday night I saw fifty-three men "stand up for Jesus" in one meeting. Their prayers were simple, their singing inspiring, their Christian manhood grand. The hosts of evil are not defeated, but the Lord's work is so powerful that they profoundly respect "the Christians in camp."

A perfect life is like that of a ship of war, which has its own place in the fleet and can

share in its strength and discipline, but can also go forth alone in the solitude of the infinite sea. We ought to belong to society, to have our place in it, and yet be capable of a complete individual existence outside of it. —Hamerton.

### Current History Notes

Rome is said to be transferring the care of her missions in China and elsewhere in the Far East from the Italian Franciscans to German Catholic orders, the German Foreign Office inviting it.

Turkey again repudiates both the French and British claims for losses sustained during the Armenian massacres. Russia has sent an emphatic note to the Porte insisting that permission be given to Armenian refugees now in Russia to return to their homes in Turkey.

Prof. John Caird, who resigned from the principalship of the University of Glasgow in June, died July 30. As an administrator, mold of the character of students and expounder of metaphysics he has been a remarkable figure in the circle of eminent British educators.

The battle-scarred battleship Texas, with Capt. J. W. Philip and his valiant crew on board, steamed into New York Harbor last Saturday to dock at the Brooklyn Navy Yard and there receive repairs. The reception given to Captain Philip and his crew as they returned to the metropolis must have touched their hearts.

Russia now plans to build a railway from the Mediterranean to the Persian Gulf, starting at Tripoli harbor in Syria and ending at Koweit. The sultan is supposed to be unable to resist the request for a concession, and Great Britain is believed to be impotent to thwart the plan which has for its object the diminution of the traffic and the strategic importance of the Suez Canal.

Prof. Albert Bushnell Hart of Harvard, in a lecture before the students of the summer school at Harvard last week, pointed out that so far from our present war being the first intervention by the United States in foreign affairs there are no less than sixty distinct cases on record. Of these thirty have been concerned with the occupation of territory, and no less than a dozen times the territory thus occupied has been annexed ultimately. Such expeditions have always been considered right and proper.

It is gratifying to see that not all Frenchmen of culture indorse the attempt of the military party now rampant in Republican France to strip Zola of all his honors because he has dared to stand for justice and dared to defy the powers that be. M. de Pressensé, the editor of *Le Temps*, and other eminent men have withdrawn from the Legion of Honor since that body expelled Zola. M. de Pressensé says it is repugnant to his sense of honor to wear a decoration "which still ornaments the breast of a man like Esterhazy, while it has been removed from that of a great writer simply because he demands that the most elementary principles of law and justice be respected."

Professor Judson, professor in history in Chicago University, does not agree with Professor Von Holst in his forecast of our national future. He holds that the history of Great Britain does not substantiate the correctness of the argument now current in certain quarters, that "if we cannot govern our own cities we cannot govern distant possessions." He believes that the British people have been "saved from their own pettiness by the very magnitude of their duties and interests," and he points to the historical fact that the corruption of British domestic politics did not abate until she launched out on colonial enterprises and faced the necessity of securing honest, capable servants for the task of governing distant dependencies.



## In and Around Chicago

## Wheat Deals and Charity

Thus far Mr. L. Z. Leiter and his son, the speculator, have disposed of real estate in Chicago, either by sale or by mortgage, to the amount of \$6,582,560. This is a hint of the losses which the young Napoleon of finance has suffered. For some years Mr. Leiter the elder has given the Waifs' Mission \$1,000 a month towards its support. He says now that he can continue his gifts no longer. The withdrawal of this gift renders the closing of the mission unavoidable. The inmates have been transferred to the Training School for Boys at Glenwood, where they will be well cared for, although in the meanwhile the waifs on the streets will be deprived of the home which has for so long a time rendered their condition less miserable. Reports of the withholding of other gifts by Mr. Leiter on account of his losses are current.

## Street Railway Consolidation

Suggestions have been made for a long time of a union of the street car interests of the city. Mr. Yerkes, as is well known, controls the North and West Side Systems. It has been thought he would not be averse to the control of the South Side System, also. Hitherto the largest stockholders in this system have not been in favor of a union under the Yerkes management. It is now said that the Leiters, who are credited with 8,000 shares of stock, are in favor of it, although it is not certain that other large holders, like Mr. S. B. Cobb, Marshal Field and Dr. D. K. Pearsons, will consent to it. Dr. Pearsons is known to be opposed to consolidation and doubts Mr. Leiter's ability to bring it about. The South Side Railway has always been well managed. It has taken good care of its patrons, and if its dividends are large at present the public should not forget the time when they were small and that entering new territory has often rendered the income less than the outgoes. It is understood that the City Railway has now secured the control of the General Electric, its only serious rival. Probably if the people were asked to decide the matter consolidation would not take place.

## The Commissioner General to the Paris Exposition

Chicago has been honored in the appointment of Mr. F. W. Peck, one of its most public-spirited citizens, to represent the Government at Paris. Mr. Peck was one of the men who helped secure the World's Fair for Chicago and was prominent in its management. He was chiefly instrumental in securing the erection of the Auditorium. He has been president of the Chicago Athenæum Association, is one of the trustees of the University of Chicago, was one of the founders and is one of the patrons of the Art Institute, and was for a time vice-president of the Board of Education. He is eminently fitted for the position he has been chosen to fill, and will do credit to the whole country no less than to the city in which he has so long lived. He is a man of wealth as well as of culture.

## Insolvent Banks and the Public

People in Illinois are interested in knowing whether bank officials who receive money when the institution they represent is insolvent are or are not responsible. The attorneys of Mr. E. S. Dreyer, the banker who has been convicted for embezzling the funds of the West Park Board of Commissioners to the amount of \$315,000, appealed for a stay of proceedings against their client on the ground of the unconstitutionality of the law making such conduct a crime. Judge Showalter, before whom the appeal was tried, has decided for the law, and therefore refused Mr. Dreyer freedom under the *habeas corpus* act. Probably the Supreme Court will uphold this decision. It affects the case of several other bankers against whom there are indictments for receiving money when their banks were insolvent. Certainly the public ought to have some protection against embezzlement. If the present law is unconstitutional it is hard to see how any

legislation can prevent unscrupulous men from appropriating to themselves other people's money at such times and in such quantities as they please.

## Local Option in Hyde Park

When Hyde Park and South Chicago voted for annexation to Chicago the promise was made by the city that local option districts in these towns should forever remain inviolate. The Brewers' Association, in the name of George Schubert, has brought suit against the city in a petition for a writ of *mandamus* for a license in one of these prohibitory districts. The interest for the public in this suit is in the obligation of the city to keep its promises, and in the power of those who received the promises to compel the city to keep them. It should be said in justice to the city that a license has been withheld on the ground that the necessary number of signatures to the petition for a saloon has not been secured, and because the agreement between city and town is regarded as permanently binding. The petitioners claim that existing town laws were annulled by the act of incorporation with the city, while the city holds that by special agreement those relating to prohibition are in force. Edwin B. Smith, Esq., is one of the council for the city. One thing is certain, had not local option been promised there would have been few votes for annexation, and if that promise be now violated there will be no end of trouble between the annexed districts and the original city.

## Western Chautauquas

These increase in number and interest every year. Chicago has had a week at Bay View, Mich. It began July 20. Prof. Edwin Sparks of the University of Chicago gave several lectures on history. Mrs. Ballington Booth was prominent among the speakers. The Bay View Assembly will be in session through the first half of August, and, from its program, one can but infer a very profitable time.

At Monona Lake, Madison, Wis., Dr. T. De Witt Talmage has been one of the stars, and President Andrews another. The latter, in his lecture on the Political Situation in Modern Europe, predicted the speedy outbreak of a general European war, into which he thinks the United States may be drawn, and, if rightly reported, he favors such a war as a means of getting rid of some of the surplus population of the world, and thus making conditions better for those who survive.

## Vacation Schools

The few which are in session are thriving even better than last year. It looks as if the experiment of having them had proved their necessity. Why cannot they be made a permanent part of our school system? Hitherto the complaint has been that pupils, left to play in the streets all summer, lose what they have learned in the winter, and are put back repeatedly in their classes till they are discouraged and leave school altogether. For a very large number of the pupils in our public schools summer is a trying period. They have nothing to do. They would prefer school to idleness. Why not provide for them, and thus keep them off the streets and out of the schools of crime?

## A Serious Accident

It is rare that accidents occur on our street railways. This week a cable car and electric car ran into each other on Blue Island Avenue and West Twelfth Street and a dozen persons were injured, some of them dangerously. It is difficult to fix the responsibility for the collision, as each motorman declares that the right of way was his. It is surprising that, in view of what seems to be recklessness in driving these cars, accidents do not more frequently take place, and, when they do occur, so few comparatively suffer from them. One is thankful to observe a steady improvement in the care taken of the lives of the patrons of the cars, and a great increase in the skill with which conductors and motor men avoid accidents.

July 30.

## Current Thought

## AT HOME

Rev. T. L. Cuyler, in the *New York Evening Post*, says: "Let the nation's demand be, Stop this war! King Fever says, 'If you don't, I will slay tenfold more than the sword.' From the moment that peace is possible jingoism means wholesale murder."

The *Evangelist* favors organizing a Presbyterian Church Congress similar to the Baptist and Protestant Episcopal Church Congresses. "There can hardly be any argument against the plan," it says, "unless it be the fear of some timid brother that something may be said which shall cause a small shock to the thick and thin defender of the Westminster Standards. If, indeed, the Presbyterian Church is no longer seeking the truth, and is perfectly satisfied with its knowledge of God and of man, then there is no great need of a Congress. But 'the liberty of prophesying' was once dearly prized by Presbyterians, and certainly our church is not afraid to face any question, theological or social, and ask frankly how best it can be met."

C. S. Kay, in *The Standard*, writes sensibly on The Bane of Publicity as it affects church life: "Church work, no less than military operations, is often hindered by this craze for individual and corporate notoriety. Few conditions handicap disinterested Christian efficiency more than the bane of publicity. So few things seem to be done for their own sake; so many for the sake of the publicity given to them. Newspaper notices, worked up by constant contact with ravenous reporters, extravagant accounts of accessions, ill-timed announcements of church extension schemes, and exposure of relief measures which should have been kept secret, have laid the church open to the grave charge, often, of doing its aims largely to be seen of men."

## ABROAD

The *Saturday Review* says that the fact that the United States and Great Britain now stand side by side will probably turn out to be the most important fact in the history of the twentieth century.

The *London Chronicle*, commenting on the Duke of Argyll's latest book, *What Is Solence?* in which the author combats Charles Darwin's contentions, says: "It is quite evident that there is a reaction setting in against the assumption by such men of science as Huxley that Darwin is to be swallowed whole, and that no other position than the Darwinian is possible in the light of the facts of today. Much of Darwin's fabric will stand because it is based on the widest observation of the facts of nature ever made. But along with those patient observations we have a number of scientific hypotheses which have not yet been established, and some ideas which appear almost unthinkable. . . . The whole question of Darwinism must and will be thrown again into the crucible, and meantime we must admit that we know nothing more of the real secret which nature keeps so well than did those who wrote and investigated before Darwin began his great work."

The *Spectator* believes that "the government at Washington will not be doing its duty to the people of the Union unless it insists upon two principles: first, that Spanish rule must cease absolutely and forever in Cuba, the Philippines and Porto Rico; secondly, America must alone decide what shall be the ultimate fate of the former possessions of Spain. Unless these principles are insisted upon absolutely, America may find that this war, instead of being a blessing to the inhabitants of the Spanish colonies, will turn out to be a curse, and instead of a movement in the direction of humanity and civilization may be an actual step backward. In our belief, it is alike the destiny and duty of the two branches of the Anglo-Saxon race to govern and convert to civil uses the inferior races."

## THE HOME

### The East Wind

BY REV. JOHN L. SEWALL

Through six long days of summer's scorching heat  
Flags have hung drooping in the stagnant air,  
Or fluttered feebly to the play of winds  
Sweeping across the fields where anxious toil  
Tills every foot, and through the city street  
Where human craft has slowly crowded out  
The freshness of God's earliest handiwork,  
And lo, the Sabbath!

Through my open door  
From dune and marsh and the intruding tide  
The east wind comes, with sudden, tender touch—  
A gentle giant. Back it swiftly beats  
Each earth-born breeze, laden with lifeless dust  
Ground fine beneath the tread of countless feet.  
Salt-filled, from unpolluted acres rich,  
Where plowing keel leaves neither trace nor taint,  
It is the pure, sweet, healthful breath of God.

Thus through the week my heart has bowed beneath  
The blasts of worldliness, human, at best;  
Too oft hot from temptation's barren waste  
Or subtly burdened with misalms doubt.  
Blow, blessed wind, from off the mighty deep  
Of truth unfathomable, measureless!  
Banish unworthy impulses of thought;  
Free me from falsehood and from folly; grant  
The pungent, saving salt of thine own Word,  
Spirit divine, thou truest Breath of God!

#### A Hint to Excursionists

Travel is a great touchstone of character and applies its test as surely on an excursion of a day's length as during a week's journey. Of all disagreeable companions at such times, those who cannot endure minor annoyances are the worst. If the temperature is high, they complain of the heat. If the wind blows, they worry about being in a draft. They cannot tolerate eating beneath the shade of a tree for fear of bugs. Every cloud portends a thunder shower, every breeze on the water a squall. If not actually seasick, they miserably moan lest they will be. If driving, they are positive that the horses are unsafe. They cannot walk on the seashore because sand gets in their shoes, nor climb a hill because they have a touch of "heart complaint." Such people are not necessarily chronic grumblers. They are only thoughtless and have not learned to bear slight inconveniences with a spirit of cheerful philosophy. Bronson Alcott once said, "He who would enjoy travel should take his eyes and his itinerary with him." To this outfit we would recommend the addition of a full measure of good nature as an antidote against the trifling annoyances and mishaps incident to recreation in the open air.

#### Food in Hot Weather

What to eat is the problem which weighs upon the mind of the housekeeper in dog days. How to provide food for her family which contains the necessary amount of nutriment together with the least proportion of fuel ingredients and have a palatable variety—that is the question. A study of the latest publications of the United States Department of Agriculture, especially of Farmers' Bulletin, No. 74, Milk as a Food, throws light on this matter. The housekeeper who wishes to market intelligently and economically will find the *menus* given in this pamphlet suggestive, as they are accompanied by tables indicating the proportion of protein and of fats and starches, classed together as "fuel values," in our common foods. She will learn, also, to her surprise perhaps, that it is possible, and desirable in hot weather, to replace meats

by milk to some extent. There is the same amount of protein in 2.4 quarts of milk as in one pound of sirloin steak. She will have suggested to her the value for cooking purposes of skim milk—a cheap and nutritious fluid which might be used oftener instead of water. Of course there are persons who do not relish or cannot digest milk. It is worth noting, also, that scientists do not consider milk by itself as a perfect food for adults although it contains all of the four classes of nutrients in nearly the proper proportions. Used as a beverage, however, or combined with other foods we may depend upon milk materially to increase the nutritive value of our diet.

### A Return to Privacy

BY HELEN CAMPBELL

The small boy of the present generation has lost one delight—that of rattling a stick along all the picket fences on the village street as he went his way to school or store, a rattle as of light drums, or even, if one "made believe" hard enough, distant musketry, as in the Battle of Prague. That day is done. There are no more fences, picket or otherwise, and if an obstinate and conservative member of a community still preserves this ancient landmark he is regarded as an enemy of progress, a being destitute of the sense of beauty as well as of duty toward the public. Is the judgment right or wrong?

As usual, there are two sides to the question. The abolition of the old-time fence meant for the owners of village property as distinct an advance in the sense of brotherhood as the union prayer meeting did for the sharply divided sects, each with an inward assurance that his particular one had a trifle freer access to the throne of grace than could be possible for his dissenting neighbor. Now the pendulum swings in the opposite direction. Out of the rigidities of the Puritan dispensation—the family etiquette that kept children at arms' length, the repression of most lovely things, the cultivation of only stern virtues—we have passed into a liberty which some call mere license. All the fences are down, even in the moral field, they say.

Be that as it may, this fact remains: gone are the old rail fences with the bars at the lane where the cows came through; gone the "stone walls gray with mosses," over which vines clambered and barbaries drooped their crimson clusters and chipmunks ran fearlessly, certain of instant hiding place if need came. In their places rises the barbed wire, hideous as many another modern invention and savage no less, a terror to childhood, an equal terror to the bird or beast whose hasty passage has made them know the power of the barb. This for the open country. For the village itself the trim green lawns and patches of shrubbery mean a general care and a general ambition unknown to the past. But the old-fashioned garden is gone, its sweet-smelling flowers replaced by strange hybrids. Even the petunia has been cultivated into a flaunting magenta, most atrocious of colors. And the old fence corners are gone—the great clumps of lilacs and snowballs, the delicate growth of brake and tiny vine, the "cheeses" wherewith old-

time children furnished a table for the dolls. The new children play in the streets, no more public than the piece of ground called home and planted for general effect. But there are no hiding places for the old games—no inch of retreat for rest or dream—all is open, all the property of the passer-by. The hammock swings before the entire public. The piazza is open to view from every side. Seclusion, retreat, a sense of repose—where are they?

Take to the woods? The deep woods have vanished, or, where they remain, are for those who can travel, not for those who must stay at home. And so, from houses built in such fashion that from attic to cellar every sound is audible, tired mothers, overwrought by the increasing pressure of modern life, seek the piazza. How? In the latest costume, prepared to oversee the tea table, which, in most of the up-to-date specimens stands ready for the ceremony, which means another twist to the already twisted and tortured American nerves, the street having no less right to the spectacle than the unhappy victim who furnishes it. Conversation? Family intercourse? What real talk can go on with neighbors on either side lending attentive ears to every word that is spoken on piazzas of houses built in blocks or set but a few feet apart?

"But," said the optimist, "you cannot expect space when land is increasing in value all the time, and even if privacy isn't possible you ought to be glad that it is all so pretty and green, and so social."

One might well pause at this word "social" and query as to its actual meaning and bearing. But the only question put now is as to the disappearance of privacy. Will it, can it, come again?

Not in the old way. That is dead and gone with many another old way. But in a new one—yes, even for contracted space, and one wise man has seen and sought to point out the way. For the present the city block is beyond help. But for all suburban homes, even when closely set, there is a chance. It lies, not in a return to fences, but in a new thought as to the position of the house itself and in so planting that without sacrificing the line of green so grateful to the passer-by there shall be entire seclusion for the owner.

Before this can be, must come mental reconstruction of that owner's point of view. It is, it would seem, rooted in the mind of man that a house must face the street, and thus all piazza life is at the mercy of that street. The architects seem chiefly of this opinion, for an architect is no less subject to tradition than other men. But one of the guild, and one of the best known, Mr. Russell C. Sturgis, in an article on Suburban Homes, published two years or more ago in a popular magazine, showed by a series of fascinating plans not only how the house might have its front at the side, but precisely what form of planting would give its owner a chance for a private life of his own, illustrating by some charming reproductions of successes achieved.

There is, then, hope for the suburban builder, even on the narrowest space. Mine eyes have seen it and know what lies before us when women, rootedly conservative and opposed to change in such matters, are willing to accept the new



arrangement. In the beginning only a small proportion will consent, but that matters not. Those who have sighed for rest and privacy will escape into their own 100 by 150, and sit amazed at the sense of seclusion. As to how, let the inquirer seek and he will find the means.

## Full Summer Tides

BY ISAAC OGDEN RANKIN

The north has all the best of summer without the far south's unbroken weeks of languorous heat. From the long months of snow and storm a reserve of coolness lingers, and crisp winds of the high hills and the Arctic spaces and the wide levels of the sea are no infrequent visitors. They temper the glow of the sky and keep fresh the roots of grass and herbage and shadowing tree. There is fervid heat, but there is little of its parching and withering power. The maize, whose sap leaps in its veins at the call of the sun, finds heat enough for growth, but never reaches upward, as it does on southern plains, until it becomes a tropic forest, in whose depths a man on horseback is lost to sight. There are breathless days and even sultry nights, when all the canopy one needs is the starlit sky; but for most hot noons the following night repays, bringing refreshment to mortals and watering the hot blades of grass with cooling dews.

Nor does the summer-loving soul complain of heat. The warm breath of the south is not unwelcome to the world. The year would not complete its perfect round without its clear days, when the sky holds the earth far off to study its face with loving, steady gaze; its foggy mornings, that give place to brooding warmth and light; its misty noons, that make the sky line vague and the forest masses dim, giving us sunsets burning red and putting out the lesser stars at night. Waves of heat that shimmer over field and hill; breathless silence of still noons, when every song is hushed and every wing is furled; the fairy magic of innumerable fireflies against the dark background of the trees, or moving overhead in mimic rivalry of the unmoving stars; the glow of the blood in the veins under the sun's caressing; comfort of shadow; delight of forest darkness; sudden refreshment of cool airs; fragrance of box in city gardens, or of hay in some belated meadow—all these are parts of summer's gift and wealth.

The shorn meadows spring to life again with pale green ferns, or darken with fresh springing grass. The stubble fields show brown tints of earth among their yellow stalks, and the salt marshes red-den toward their harvest time. In rough mountain pastures wild growths shelter themselves in moist places and in the shadow of the rocks. The pink spires of the hardhack follow the meadowsweet. Golden-rod is just appearing near swamp edges, where the pink marsh milkweed grows and the waving armies of the cat-tail flag fill all the middle space. The tide of summer life is at the flood, so full, so strong, that everywhere it repairs the inroads of the reaper with new harvests—evidence of the fertility of earth hurrying to overtake each unexpected opportunity.

"Give us elbow room," the trees say,

"and we will show you what reserves of strength are hidden in our rough trunks and buried roots." Men must prune, not plant, restrain and thin, not multiply, as the busy soul in the fresh summer of its manhood amid the opportunities of this exacting age must do with the impulses of his own strength and curiosity, if he will bring fruit to ripening. The sower's bag for April but the restraining hoe for hot July, lest the corn be choked among the weeds, and bring no ears to their perfection.

Most delightful of all is the endless variety and beauty of the summer sky. We children of the earth forget sometimes how much its beauty asks the supplement of heaven. These vistas of green marsh walled in by woods, green upon green, earth nurtured, need the white and blue of cloud and sky. Whether the snowy masses are heaped above the forest line, steep threatening cloud on cloud like armies ready for the onset, or scattered far and wide like companies of hurrying troops hastening to battle, the blue sky broods mysteriously beautiful over and around them, more brilliant for their white, more peaceful for their change and motion. It is the contrast of the life of man. He thinks best of earth who thinks most of God, not in the strain of conscious thought but in the restful sense of his abiding presence. He is most reconciled to the duties and deprivations of the narrow city streets, pavements that burn beneath his feet, walls that reflect the blazing sunshine, who now and then looks up to see blue sky between lines of roof or the clear light of stars.

In these full summer tides it is well if we can feel the strength of that divine impulse which carries growth toward its completion. He who stands upon the shore of the ocean and sees the waves creep in, higher and higher on the strand, if he has knowledge and imagination, feels the community of the seven seas and the pull of the mighty forces that work with the ebb and flow in every inlet and on every shore. He feels it when the flood sweeps his boat along. He knows that it is a world-wide force to which he yields.

So in the uplift of the summer tides the world forces of God's wielding which sweep each season on toward harvest and the autumn fruitfulness stir our spirits with a sense of the world's unity and God's abiding purpose. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter and day and night shall not cease." In this full summertime of the world's energy we will not think of the appointed ebb that brings us cold and death with wintry nights and stormy days. We will only rest and wonder, in a quiet faith, at the fruitfulness and beauty that is all around us in these fields and forests under the luminous ever-changing glory of these azure skies.

Accustom the children to close accuracy of statement, both as a principle of honor and as an accomplishment of language, making truth the test of perfect language, and giving the intensity of a moral purpose to the study and art of words; then carrying the accuracy into all habits of thought and observation, so as always to think of things as they truly are, as far as in us rests, and it does rest much in our power.—*Ruskin*.

## An Adirondack Romance

BY MARY E. ALLBRIGHT

### CHAPTER IV.

When Sunday came it was one of the "rare days," even for the Adirondacks. Everything in earth, water and sky was intense in color and genial in brightness and warmth. The strange quiet, too, brought to Doris a feeling almost of awe, and her face had a subdued expression which, although new, seemed quite in character. It was noticeable, moreover, that the girl's mood seemed to dominate the entire camp. Things went smoothly and easily. Mrs. Stanton's sick headache was over, breakfast tasted better than usual, and the coffee left nothing to be desired. Doris hovered about here and there, putting in her deft touches, which were only recognized by this horde of matter-of-fact men through results.

Mr. Halliday voiced the feelings of others when he remarked aside to Judge Murdough: "I don't know how it is, but I declare, the camp has seemed different since your niece arrived. As I say, I can't tell what there is in it, but I am willing to predict that one of these days somebody will find that young lady mighty easy to live with."

At ten o'clock there was quite a little flotilla at the Welcome dock. "Plenty of boats" was one of this community's distinguishing characteristics, and the entire company was now mustered, two to a boat. Miss Hemenway stood at the water's edge, a conventional young lady in a becoming tailor-made gown.

"You don't know, Uncle," she said, half in earnest, "what a pang it gave me to lay aside that navy blue suit. How shall I ever bring myself to civilization again? Have you got the hymn-books, and—will there be a collection?"

The laugh that followed rang out over the still lake. Mrs. Stanton shrugged her shoulders a little. "Dear me!" she exclaimed, "what a queer place this is—the atmosphere, or something. I almost felt as if we had laughed out loud in church. I believe it will make me morbid to stay here much longer."

Five minutes later the boats were moving away toward Baggs's. Here and there from different directions others could be seen heading for the same objective point. The lake was blue and sparkling, the air sweet and warm.

"O, how lovely it all is," thought the girl sitting in the stern of the last boat. "What is it that keeps such a day from being all-satisfying to me? I wonder what I do want, and if I shall ever find it." And then back came the words of her uncle, "Look to the Lord for what you want," and she raised her eyes to the fleecy white clouds over the hills, and wondered, in her shy, ignorant heart, if He was somewhere up there, and would take the trouble to help her.

"Take care, Dorrie, don't tip the boat. We're nearly in now. We'll go slowly till Ormsby has landed. Why, bless my soul, there's Doc Allerton, my old chum. He's a doctor now, but he used to be in law. Walk right up that way, my dear. Mrs. Stanton's just ahead. Excuse me just a minute, will you?"

The Judge hurried up the bank to his friend, and Doris followed the walk a little to the left, gaining slowly on the

others of the party and meanwhile looking about in frank curiosity.

"They say this is the house for style, tone, etc.," she said to herself. "Well, it certainly has an air all its own, and I believe it's quite nice. Not like Camp Welcome, of course, but also not like an ordinary hotel. O!"—

For some unaccountable reason the young lady flushed rosy red, and came to a dead stop on the board walk which led from cottage to cottage of this "boarding camp." It was, in fact, hardly reasonable that she should be so disconcerted at the sight of a strongly built man's figure and a pair of keen blue eyes, but so it was.

"So he is here," she thought. "just opposite us, as I might say. I supposed he was off somewhere in a tent, maybe, or sleeping under the trees. Imagine a woodsman, though, wearing such clothes as that!" Then, sighing a little: "I almost wish he'd stayed a guide. He'll be spoiled, now, as soon as I meet him properly and in society."

She followed the little procession mechanically till they stopped at the last of the line of cottages. It was a rustic building, bark covered, with a piazza in front, surmounted by a balcony. Inside was one large room, with open stairs at the further corner, which led up to a music room. The floor was of new matched boards, running bias, or from corner to corner. Over the windows and on the rafters were fastened fresh green branches of fragrant balsam, contrasting brightly with the picturesque curtains of vivid red. In front, at the foot of the aisle which divided the cane-seated chairs, was a little draped table, holding a Bible, a hymn-book and a vase of golden-rod. Back of this was a good piano, over which towered an immense moose head, with great, branching horns.

Doris kept a little behind her own party, and managed to slip into a seat near the door. She did not wish to be made conspicuous, as she knew she would be, by the attentions of her "bodyguard." By degrees the chairs filled up, though it was evident that the service was not to be as "sharp" as Andrew had represented. Three fashionable young ladies sat near Doris. They were evidently trying the Adirondacks as a novelty, and thought they were "roughing it." They were talking about the minister and Doris overheard.

"Yes, he's completely gone over," said one, a blonde with unnaturally curly hair. "I believe he's a perfect radical; doesn't seem to care about anybody's opinion, good or bad."

"I heard he had refused a call to some wealthy church," remarked the one next her. She was plain and haughty-looking. "He's all taken up with mission work in New York city. I'm afraid such quixotic zeal won't last."

"And with all that money, too," sighed the third, a pretty little thing, younger than the others. "He would be a perfect lion in society if he'd only stay there. But he's building reading-rooms and soup kitchens and mercy knows what, and leaving all his former friends in the lurch. It's too bad to have such a man thrown away. 'Sh! here he comes.'"

Doris's heart was beating curiously as Mr. Carl Ashby walked down the aisle and faced the little congregation from behind the golden-rod. She hardly knew

what she was feeling or what she expected, but she had a strange sense of almost anxious dependence on what this man should say. Uncle Rob came in and sat near her. He saw the intent look in her face and recognized her "guide" in the minister, but if he had any thoughts or surmises he kept them to himself.

The meeting began with a few minutes' praise service. An energetic young man sat at the piano, and the singing was stirring and good. Doris had a rich alto voice, and it was a joy to her to sing. More than one head turned in her direction, and once the leader himself glanced that way, letting his eyes rest on her for a brief second, then turning them quickly aside.

All the time, for ten minutes after the singing began, people were coming in—from the Landing, from the Outlet, from the Marsh, from various camps and carries; persons big and little, of all sorts and conditions. There were several babies and several guides, and these all conducted themselves with entire self-possession toward the more aristocratic part of the audience. Doris watched them with interest and amusement, peeping around at her uncle occasionally for sympathy.

When the music ceased Mr. Ashby rose and read a passage from the New Testament in a simple, natural manner that had something distinctive in it. Perhaps it was because it was natural, but somehow more than one person felt a sense of novelty in the sound of the familiar passage. Then he prayed—a childlike, sincere prayer, which went out to the Lord Christ as to one really and tangibly present. Doris almost held her breath. In all her life she had never before been moved by prayer, and she had been utterly skeptical concerning it; today it came to her as a possible reality. A few minutes more and Mr. Ashby was preaching, looking that mixed company in the face and putting his soul into his words. Doris hardly knew when he began. She heard his text, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." There were a few minutes of quiet observation, of watching as to his style and ability, then at last she forgot herself and even him, absorbed in the truth he was speaking. It was the gospel of self-surrender, of high enthusiasm, of consecration to a divine Master, that Carl Ashby preached that morning. His words were strong and burning, almost severe in their demand for a higher standard of Christian life, and yet winning in their appeal.

No wonder the "wealthy" church wanted this minister, for he was eloquent as well as earnest, and held his audience in the Adirondack cabin spellbound. The woods people listened open-mouthed, and even the babies seemed to be under the spell. Judge Murdough stole a look at Doris. She sat absorbed, her hands clasped in her lap, her cheeks flushed, her eyes shining like stars. She had really heard her first sermon, and the truth had gone home, straight to the mark.

When the service was over Doris turned quickly to her uncle. "Let us go," she said, tremulously. "No," in answer to an unspoken question in the Judge's eyes, "I don't want to speak to him. I shall cry if I do. Please come, Uncle." And as usual Doris had her way.

(To be continued.)

## Closet and Altar

*My people shall dwell in a peaceable habitation and in sure dwellings and in quiet resting places.*

Christ is the golden book in which the will of the Father stands before our eyes. Christ is the Book of Life, wherein thou art written.—*Martin Luther.*

God in Christ is the light of the world because he is the light of individual souls. No man who has ever read the gospels with a half-open eye can have failed to see how positive Christ was in all his preaching. He put forth certainties and not doubts. God, the Heavenly Father—what a verity he was to the Son of God! Our sinfulness—was there ever any question about it in the speech of Jesus? . . . Truth to endure forever; justice at the heart of things; divine compassion infolding the race like an atmosphere and holding the world in its arms; life, death, heaven, hell, judgment, responsibility, duty . . . these were the themes of Jesus. Not the uncertainties, but the certainties.—*Rev. F. A. Noble, D. D.*

In the personality of Christ we have undoubtedly all that is revealable to us on earth of the personality of God—all that is necessary, all that our nature can take in, all that we need for duty and service.—*Dr. Reuben Thomas.*

If sin were better known Christ would be better thought of.—*John Mason.*

O Love, that wilt not let me go,  
I rest my weary soul on thee;  
I give thee back the life I owe,  
That in thine ocean depth its flow  
May richer, fuller be.

O Joy, that seekest me through pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain,  
That morn shall fearless be.

O Cross, that liftest up my head,  
I dare not ask to fly from thee;  
I lay in dust, life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be.

—*Dr. Matheeson.*

It was not by a father or all earth's fatherhood that God revealed himself. That would have been but manifestation, not revelation. It was by a Son and a cross—whose message is the true supernatural of the world.—*P. T. Forsyth.*

O thou who art the everlasting Light,  
in our times of trouble brighten the daily  
path of thy children with the shining of  
thy face. Let the sense of thy presence,  
like the shining of the sun, be always  
about us and within us. We ask not for  
thy coming, Our Father, as if thou wert  
afar off and needed our entreaty, but  
for the grace of hospitality in our own  
hearts whereby there may be open doors  
for thy waiting visitations of love and  
light. So may we come into those  
great communions of spirit which bring  
strength and quietness to our lives.  
Hear us, O Lord, in this deep wish of  
our souls that we may be conscious  
of thy companionship, in the night  
watches, in the hour of temptation and  
in our seasons of loneliness and sorrow.  
And this we ask for the sake of Jesus,  
our Shepherd and our Saviour. Amen.



## Mothers in Council

### LOVE'S WITHHOLDING

The summer of 1873 was a trying second summer to many children in our community, our own little boy being of the number. His trouble was indigestion and extreme nervousness, and the physician's prescription as much quiet as possible and the withholding of all food excepting enough to sustain life. What a trial it was to mother-love only a mother can understand. To his pleading, "Pease, mamma," for food, I could only give him the prescribed diet—a little bread toasted very brown and moistened, or a little beef tea, both of which he came almost to loathe. The weeks went by, and the little cheeks lost their roundness and the little limbs were too weak to support the body, and he became again a babe in our arms. A change of scene and autumn coolness brought a change for the better to him, and how glad we were when he could have his place at the table and the food so long denied him.

But those days of trial taught me a precious lesson. I never before realized the depth and tenderness of my Heavenly Father's love to me. Why he has withheld some things which I have desired, while gratifying other wishes, I cannot comprehend any more than my baby boy could understand why I did not give food, though showing my love for him in so many other ways; but I have learned that God loves me too well to give what would be harmful, and I can thank him for his withholding. And if I could suffer so in refusing my child, what must the heart of Infinite Love feel in refusing me?

If that little boy lives he will soon graduate from one of our theological seminaries, and will go out, I hope, to touch and bless many lives.

A. B.

### OBSERVATIONS OF AN UNCLE AND AUNT

We have been visiting in a great many homes where there are children, and have been forced to think on the subject of their training, and we wish we might say just a word to Mothers in Council. We haven't any children of our own, and so, maybe, you will think our ideas worthless, but just give them a fair hearing.

To begin with an illustration, our last visit was one of some weeks with the mother of three children. She is absolutely devoted to them. When the first child came—twelve years ago—she gave up her clubs, most of her calls, her church work and lived for him. Now it seems to us that the children would be better and happier if they had a little less attention, a little wholesome neglect, for all day long their mother waits on them, goes cheerfully downstairs to get a drink of water for the one who is warm from playing horse, or if they are downstairs she goes up for their forgotten game, resets the dinner table to give a child a fancied cloth or spoon, and recently she cleared a chamber of all its furniture in order that their supper-room for a birthday party might be set in childish fashion and near the nursery. She likes to keep her children young, and so her twelve-year-old boy, who is hoping to enter the high school next fall, does not dress himself, does not put on his own stockings nor lace his boots, and the three children are read to sleep every night, when they can keep awake long enough. Maybe you mothers think that is an extreme case; we hope it is.

We are fond of our nieces and nephews and our friends' babies, but sometimes we wish we could go to their houses and talk of something besides the little ones and their last bright sayings, and we think the old idea of the child's being seen and not heard is not altogether bad. When our friends who are mothers get together and compare notes on baby's dresses and teeth we are made to feel terribly superfluous. Even the loving father of two young children confided to us with

the greatest secrecy that he wished his wife could sometimes speak of something else and had an occasional evening and Sunday for him as before the little people came.

We have noticed that some of the worst behaved children of our acquaintance have the most devoted mothers, who take kindergarten and child-study magazines. These babies seem to think the home revolves around their whims, as, indeed, it frequently does. How often our mothers used to say, "I had you to wait on me," and off we had to trot on errands. It seems to us that the mothers are doing the children's errands nowadays. The children of today, many of them, are not taught to think their comfort secondary to that of the grown people, as they used to be. We are told that the old method of bringing up children, the one we knew, was pretty hard and wrong; but it certainly produced some strong, noble men and women. Parents then had, oftentimes, to distribute among eight or ten children the time and attention that is now concentrated on two or three.

We hear slurs against the mothers who neglect their children for public and social life. We suppose they do, some of them; but isn't this only one extreme, and are there not many mothers right around us who neglect husbands and church and society (in the best meaning of the word) for the children? To each of these a woman owes something, and would not the boys and girls be better off if they had less fussy attention?

E. P. T.

### OVERCOMING HEREDITY

The problem suggested in the last Mothers in Council is a profound, a staggering one, we might say, were it not for numerous examples on record, as well as those in the experience of many, in which an inheritance of evil has been overcome. We know therefore that it is possible, and if possible for one let us claim that it is possible for all, for "God is no respecter of persons." "With him all things are possible." Standing upon this assumption we are able to look fearlessly out toward the one whom we are longing to save. If we cannot face the question in this attitude of absolute faith and confidence our chances of success are weakened. We need constantly to affirm, for our own strengthening, God's power and desire to save, and then live so in the atmosphere of this belief that the one whom we especially desire to influence shall feel the warm, invigorating glow of our faith.

"Thoughts are creative forces." Remembering this let us keep before the one we would help the high ideal of a noble life and the possibility of his attaining to it. Never for a moment let him suspect that we are discouraged because of inherited tendencies, or that we consider them unconquerable. He should rather be surrounded constantly by the atmosphere of assurance that we are all God's children, bearing within us a likeness to our divine Father, and that this glorious inheritance must overcome in time all inherited human ills because it is so much the more powerful.

Encourage the boy to "work out his own salvation," knowing that the Source of all power, the "Hand that moves the universe," holds him, giving the needed strength, and that the sympathizing Christ is ever present, whispering, "Fear not, I have overcome the world." No amount of restraint or discipline on the part of the mother can ever be a substitute for self-restraint. Realizing, as he undoubtedly does, the evil tendencies of his own nature, urge him to decide whenever the temptation comes for himself as to which shall win, his better self or the lower nature.

A young man's reading in such a case is most important. Simple biographies especially are inspiring, because we know the heroes are not creations of the author's brain, but living realities. If the reader finds they

have succeeded in conquering themselves and circumstances, he will not be deaf to the voice saying, "Go thou, and do likewise." Men Who Win, by William M. Thayer, is a book of recent date which cannot fail to interest every young person.

And finally, dear mother and Sunday school teacher, have your heart overflowing with love for the wayward boy;

Only with cords of love  
Souls may be drawn,

that love of which St. Paul gives such a beautiful portrayal, which "suffereth long and is kind, beareth all things, endureth all things, hopeth all things" and *faileth never*.

E. J. W.

## New Conditions of Love-Making

A writer in the New Orleans *Picayune* calls attention to the fact that modern courtship is carried on under more practical conditions than in former days:

In the past when a young man went a-courting he went dressed in his best, wearing not only his company clothes but his company manners. The girl, on the other hand, was powdered and crimped out of all everyday knowing, and they sat and talked of soulful things, and didn't find out a bit more about each other's real selves than if one had been in the Klondike and the other on the equator. Neither was consciously trying to deceive the other, but all the same, after they were married, there were many cruel disillusionments.

To the new fad for athletics for women we owe a change. The girl who goes out a-wheeling with her beau and takes the rain and sun and dust and wind and tan may not be a divinity to him like the parlor maiden, but she is a human girl and he has a chance to know her and judge her on that basis. If she still appears beautiful to him and he is still in love with her, she has nothing to fear from fading good looks or wearing curl papers and wrappers to breakfast; while if he still appears heroic to her in knickerbockers and with a sunburnt nose, she may rest satisfied that her love is founded on a rock that nothing can shake.

Aside from this view of the subject is the far more important one of character. A woman's parlor views of life may be merely theories that she lacks the strength and courage to put into actual practice, and hence utterly worthless. The real way to know a woman is to go on an outing with her. If she can be cheerful in the face of difficulties and can make allowances for mistakes and failures, if she can accept a substitute for the thing she wants with a good grace, then, indeed, she is of the kind and quality that will make her companionship a lifelong pleasure and benefit.

The woman, on her part, has an equally good chance to study a man. She sees him off guard, when he is no longer trying to be a Prince Charming. It is one thing to spring to pick up a lady's handkerchief in a parlor. It is another to stay his pace all day to keep near a woman who is a poor rider. That is the real chivalry a woman may trust to protect her in the days of sickness and misfortune, and would be patient and forbearing with her weaknesses.

"One of the sweetest and truest tributes I have ever heard paid to the American girl," said a Frenchwoman, "was by an Englishman, who said: 'Her mother devotes her whole being to her, as the pelican of heraldry drops its own blood into the beaks of its young. And, in return, she gives her mother no anxiety, and such a sweet friendship as few English girls give their mothers. The American girl is infinitely charming, but one of the most adorable things about her is her intimacy with her mother.'"—*Somerville Journal*.

## The Conversation Corner

**D**EAR CORNERERS: The page was not large enough last week for all the letters in our soldier-boys' symposium. I feel very sure many of you will like to read other accounts, written by the boys themselves about their everyday employment in the camp, while they are waiting for their turn to come to go to the front. For a suitable illustration I will ask the Patriotic Foreman to print a picture I took of the "Old Flag" on Memorial Day or Fourth of July—I forget which—although I did not take it for publication. In each of these snapshots a little boy happened to be standing in the path, just near enough to the house to get his head in the picture. Perhaps they remind you, as they peek up into your faces, of the two little cherubs in Raphael's Sistine Madonna, although I do not say these are cherubs—except as I think any healthy, happy little children are almost like cherubs! If your eyes were good enough you might almost look into the window at the right hand of the porch (in the picture which has the tree) and see the Corner cabinet! But now for our letters. The first is from a member of the Second United States Artillery in a North Carolina fort—the same one we have heard from before.

... I rode one of the mules for eight miles tonight, for he hadn't worked for three days. His name is Jim, and he is of a light bay color and a good trotter. Every time I pass on the road by the new stables and call out, "Jim, hello, my boy," he turns his head, slashes his tail and shakes his ears at me. I can do as I please with him, jump on him from behind, go under him, sit on him when he is lying down, etc. I love the poor fellow, and sometimes in my liberty hours I take him out to graze the rare bits of clover that show up around here.

We had a practice march last week. Maybe it will interest your readers. "Battery, attention! Tomorrow at 8 A.M. the battery will fall in for inspection in heavy marching order, with two days' rations. Dismissed." This was the order given Friday night. Then we fell down to work and packed our knapsacks, and here I will note the contents of a knapsack. One woolen blanket, one undersuit, one pair socks, one blue flannel shirt, one pair shoes, five tent pegs, towel, soap, comb, sewing outfit on top, rolled in half of the shelter tent, overcoat, one tent pole in two adjustable pieces. Uniform: campaign hat, blouse and blue pants, good shoes, canteen, haversack, belt with ammunition and scabbard, one pair leggings, gun and bayonet (ten pounds); average total weight, fifty-five pounds.

We fell in at eight o'clock. After a rapid inspection of arms and knapsacks the commands were given: *Sling—knapsacks; close ranks—march; right shoulder—march; fours right forward—march; route step—march.* On we went under the hot sun, through the sand, up the beach, for fifty-five minutes, then rested five minutes, and started again. We made about ten miles in four hours, and returned to the camp at 4.30 P.M., some limping, some hopping and all tired, soaking wet and glad to reach home. How sweet did our tents look with mosquito bars stretched over the bunks! We were soon down at the beach, taking a tumble in the cool water, and at five were ready to eat a big supper. As the meat went short we had dry bread. I ate enough to feed a bear for a day. The cook counted the slices he gave me—sixteen, about two and a half ounces each. After retreat (sundown) I went into my bungalow and slept till the first notes of reveille told me that only five minutes were left for me to dress, make my bed and fall in to answer the roll-call—and I didn't miss it, either!

[July 4.] This is an ideal Fourth. A heavy

rain fell at four this morning, but the sun came out clear and a delightfully cool southwest breeze is favoring us. The sweet smell of the magnolia trees and other bushes in the grove behind us perfume the camp. The mocking-birds are flying and whistling gayly, *ka-la-lu*, brown thrushes, robins and many other birds are keeping them company, and over the trees in front of the headquarters proudly waves "Old Glory," as big as they make it—26 x 20 feet. Below it the white flag with the red cross reminds us that five patients are in the hospital, unable to enjoy themselves. The life-saving station men have dressed their flag-pole with the multi-colored flags used in the code as weather signals, and



it looks very pretty indeed. ... A year since I was in —, and how well do I remember the day! Everything of 1897 is passed and will never come back, and it is doubtful whether I'll see the next year.

I do not wonder that our soldiers have serious thoughts as they face the unknown dangers before them. Such experience ought to make men of our boys—and it often does! They realize what home and country are, and often the need and value of the religion of the Bible and of Jesus Christ.

The next letter is from a New Hampshire boy, whose father was in the Civil War, at the age of eighteen, as an orderly to his father, who was a colonel.

CHICKAMAUGA PARK, GA.

... I am writing this in the Y. M. C. A. tent over in the Missouri encampment, about one-fourth mile from New Hampshire. A party of ladies and gentlemen from the Christian Endeavor Convention at Nashville came



into the tent a few minutes ago and are singing for the soldiers, who are reading, writing and playing games. ... Our most important drill is the skirmish drill or the battle formation at the extended order, which will probably be used most frequently in this war. In the Civil War the most of our battles were fought with the men bunched close together, and there was an immense loss of life. In the extended order the men are separated until they stand in a line, six feet apart. Our regiment will extend over a mile of ground. When firing at close range we lie flat on the ground. At a longer distance we kneel on the right knee, resting the left elbow on the left knee to steady the rifle. At long range we stand erect. If this method of fighting is employed, you can see that the loss of life cannot be as great as at the close order. When the command is given to "assemble," it is done easily and quickly.

Army rations are not as agreeable to me as the food I have been accustomed to. Our meat is generally pretty tough, and potatoes are not as good as at home. This morning's breakfast was very good—baked beans, bread and coffee. There is no butter for the bread, and no milk for the coffee, but perhaps we shall get used to this after a while. JAMES.

To represent Uncle Sam's blue-jackets, who have fought so heroically and successfully in the present war, I wish to copy a part of a letter I find in a Springfield paper, written by a member of the Connecticut Naval Militia. They were on duty in the receiving ship *Minnesota* in Boston Harbor and were about going ashore for their Fourth of July holiday when an alarming fire broke out in the storehouses of the dock close by. They worked valiantly in getting the other ships out of imminent danger, and returned in their cutter to the *Minnesota*.

... There the officer in charge called for six volunteers to lay aboard and make themselves useful. I just piled aboard, and was sent at once to the big hand pump on the after berth deck. The smoke was thick enough to chew, and as I tumbled through the darkness I had an uncomfortable remembrance that that particular pump was situated right above the ship's powder magazine, and they had just stowed away twenty tons of powder there.

Now it may not seem very exciting to pull your lungs out on a leaky old hand pump that throws half its stream all over you, while the smoke filters down through you clear to your shoes, and you wonder in the dark whether the fire is gaining or not, and what would happen if that powder got an introduction to the fire, and whether the officers hadn't forgotten you after all and left you to do the Casablanca act right in Boston harbor, and you think of all sorts of things that you can't get into words, and all the time you are yanking away at that pump, and it seems to say over and over again: "The boy stood on the burning deck, the boy stood on the burning deck"—I forget how I started this sentence, but, it is exciting. And then, in the middle of it all, the ship's bell rings out "four bells" [ten o'clock] and the bugler sounds the "silence" call, just as if nothing out of the ordinary were happening. And, somehow, bell and bugle cheer you up, for it makes you feel that all over the ship men are working, just as you are, shoulder to shoulder in the smoke. Just then some one grabs you around the waist and hauls you from the pump, and, although you hit him angrily for stopping you he insists that you are played out and need air. Perhaps you do, but it isn't a minute before you are back again. ...

So, at half-past one, after five hours of the hardest work, we spread our hammocks on the wet decks and slept more soundly than we ever did at home, until, in about two minutes, as it seemed, the bugler's reveille with its hateful, "I can't get 'em up, I can't get 'em up, I can't get 'em up in the morning," woke us up for another day's work.

The best of this is that the writer was one of our early members—in fact, the very first one to write a letter to the Corner, nearly twelve years ago. Now he has been through college and is, I believe, studying for the ministry. Meanwhile, he enlists in his country's service and bravely does his duty in "ye next thyng" which comes to his hand to do. I feel proud of our original Cornerer and wish him joy in his endeavor to uphold the flag that stands on land and sea, for freedom, justice and humanity. Next week we shall hear from Cornerers on their vacation.

Mr. Martin



## THE SUNDAY SCHOOL

LESSON FOR AUG. 14

2 Kings 4: 25-37

## The Shunammite's Son

BY REV. A. E. DUNNING, D. D.

Samaria was a home of Elisha. The city stood on an oblong hill in the midst of a noble valley. From it, looking northward, one sees a village on the southern slope of Little Hermon. That is Shunem. Beyond it, to the northwest, across the rich plain of Esdraelon, rises the Carmel range. A place of worship was there, probably where Elijah had built an altar to Jehovah at the time of his contest with the prophets of Baal.

I rode one morning from Samaria across the valley to Shunem. The town was surrounded by high cactus hedges. Within them were houses of brick and mud, some of which had chambers built against their walls. Through all this region Elisha ministered. He seems to have held services at stated times at the Carmel altar. On his journeys to and fro Shunem was a convenient resting place, and here he found a home with a wealthy family. If one can translate the story of our lesson from its stately, Oriental simplicity into our Western language, it will naturally suggest these themes:

1. The friendship of friends of God. Elisha soon came to be honored and loved because he was "a holy man of God." The family which entertained him learned the meaning of what our Lord said long afterward: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." That is, whosoever serves one whose motive and business are to please God, doing it because he is a servant of God, will share his spirit and reward.

The entire history of that Shunem home was changed through the invitation to the prophet to share it with them. He stopped to rest one day as he was passing by, and was urged to eat and be refreshed. Being hospitably entertained, he repeated his visits in his journeys. After a while he found a room provided for him. What this kindness was to him we can imagine. What it was to the family we know. Through the prophet's prayer the childless home was gladdened by the presence of a little boy, who was cared for and enjoyed with all the wealth of a noble mother's affection. As years went on her greatest trial was changed by the prayers of the prophet into a joy beyond expression. Her dead boy was restored to her arms. Years later, by the prophet's warning, the family escaped a long famine. When Elisha, at their first acquaintance, had desired to do them some service by asking a favor for them from the king, his offer was declined. But when they returned to their native land and found that their property had been taken from them, the king restored to them what they had lost because the woman who sought justice from him was the mother of the boy whom Elisha had restored to life (chap. 8: 1-6).

In this story are illustrated the principles from which all right rules of etiquette are drawn. A kindly invitation was prompted by regard for one who was working in the name of God. The rich woman of Shunem thus came to appreciate a noble character and to extend to its possessor habitual hospitality. Both those who gave and he who received were enriched beyond calculation by that mutual discipline in mutual service. Would that this disposition to use ordinary courtesy and to extend habitual hospitality in the name of Christ were more common. Hotels are abundant. Perhaps they are so numerous that they are depriving the inmates of Christian homes, and especially the children, of those fine opportunities of training which come from contact with guests who are men and women of God. Church socials are valuable. But too often they are allowed to take the place of social gatherings in Christian homes where young people might form

acquaintances of inestimable value in their entire lives. The use of hospitality in Christian service is sadly neglected in many communities.

2. A great sorrow seeking relief. The woman of Shunem had been surprised by a great and constant joy which had taught her faith in God. When her boy died her joy vanished. But as she had before found access to God through the prophet, she turned to him in her sorrow, with businesslike preparation and promptness. Her chamber of sorrow was closed till he could enter it. Her first great business was to lay her trouble before God.

When grief seizes the soul its true instinct is to turn at once to God for help. Our dearest friends unwittingly hinder when they suggest that the time is not fitting. The prophet's servant, it may be, would gladly detain us while we tell our story. He would, perhaps, even drag us away from the very altar where we kneel, so confident is he that he is called to regulate the proprieties of our lives. But the soul that would triumph over sorrow must press straight to God with its appeal for relief, and no one is a true helper but he who can make the path plain and open to his presence. If you have any burden go with it to God.

3. The ministry of a prophet. Whoever studies Elisha's life will ask why he was called a prophet when so small a portion of his work was the foretelling of future events. The answer is that the prophet is the revealer of God's will for present even more than for future needs. Elisha's sympathetic spirit quickly divined the cause of the woman's grief. He put all his resources at her service—his symbol of office and his servant. But nothing short of himself could satisfy the woman's need. Her sorrow absorbed her. It must absorb him if he was to bring her relief. In that darkened chamber he wrestled in prayer. Mouth to mouth, eye to eye, hand to hand, he gave all the energies of his being to his superhuman task till the supreme moment came when he could restore the child to his mother's arms.

To minister in that spirit is the highest privilege granted to holy men and women. Many such, by personal, earnest, effectual prayer, by personal contact and struggle, even to full self-devotion, have brought to parents their sons and daughters, restored to a spiritual life of far higher value than physical life, through new birth into the kingdom of God. Such servants of God receive gifts proportioned to what they give. They know and cause immortal souls to know what it is to be quickened together with Christ and to be raised up together with him.

## The Church Prayer Meeting

Topic, Aug. 7-13. The Sin of Neglecting the Health. Rom. 6: 12-19; 1 Cor. 6: 19, 20; 9: 24-27.

The body God's temple. Feebleness leads to temptation. Health essential to best Christian service.

[See prayer meeting editorial.]

If any one thinks he has no responsibilities, it is because he has not sought them out.—*Mary Lyon.*

## The Credibility of Miracles

The kinds of marvelous events recorded in the gospels, for example, are no longer to be dismissed on *a priori* grounds as "mythical." We cannot now disregard evidence as necessarily false because it clashes with our present ideas of the possible, when we have to acknowledge that the very same evidence may safely convey to us facts which clashed with our fathers' notions of what is possible, but which are now accepted. Our notions of the possible cease to be a criterion of truth or falsehood, and our contempt for the gospels as myths must slowly die as miracle after miracle is brought within the realm of acknowledged law. With such admission the hypothesis that the gospel evidence is mythical must grow weaker, and weaker must grow the negative certainly of popular science.—*Andrew Lang.*



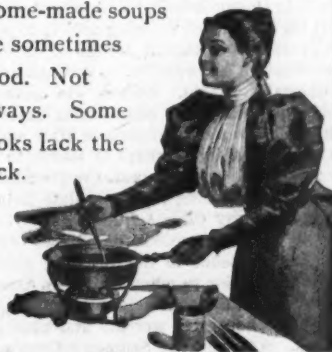
"Back  
it Goes"

I am emphatic in my orders  
to my grocer for *Cleveland's*  
baking powder. If he sends  
anything else but *Cleveland's*  
back it goes, and he knows it.

*Mrs. L. C. P.*

Right.—Grocers make a fair  
profit on *Cleveland's* baking  
powder; if they urge something  
else, they want more than a fair  
profit at your expense.

Home-made soups  
are sometimes  
good. Not  
always. Some  
cooks lack the  
nack.



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Delicious Concentrated  
**TOMATO SOUP**

is always uniform, always good. No guess work  
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## Progress of the Kingdom

### OUR OWN WORK

**England Tenders Thanks.** It is no small compliment to one of our missionaries in India, Rev. James Smith of Ahmednagar, that the British government has directed that thanks be extended to him for his services during the plague. This action was based on the appreciative mention in the Plague Progress Report of Mr. Smith's voluntary labors in assisting the civil authorities to ward off the dread disease. His knowledge of the city, as well as his personal influence over the inhabitants, made it possible for him to render efficient service in directing sanitary arrangements and enlisting the co-operation of the natives. Grateful British officials stated that Mr. Smith's "assistance to the plague administration of Nagar City has been invaluable, and his labors during the hottest weather cannot be allowed to pass unnoticed."

**Music-Loving Chinese.** With surprise we learn, through Rev. Henry Kingman's account in *The Missionary Herald* of Commencement at the North China College, that the Chinese students under Christian influences show a keen relish and appreciation for fine music and are taught to render it successfully. Mr. Kingman writes: "Not only were the part-songs and anthems of the glee club excellent, but a special choir of fifty voices sang the Hallelujah Chorus from the Messiah with such spirit and feeling as to thrill any listening Westerner through and through with the old familiar fervor of delight. To every new comer this is no less than a revelation—a revelation of aesthetic capacities on the part of these so-called dull natures wholly unbelievable." And he adds: "Some at home will more readily believe that the spiritual nature of the lads may become as responsive and susceptible as their own, when they have seen how, out of these heathen peasant lives, such an aesthetic sense may be developed in a generation, like a white lily springing from the mire."

**Tangible Results.** The meeting of the National Council in Oregon afforded an excellent opportunity for the Church Building Society to point with pride to the tangible results of its work in the Western cities and towns through which the delegates passed. Pastors will certainly be able to lay the cause before their churches with intelligence and enthusiasm after such a trip, with the result perhaps of means to aid the 200 regularly organized Congregational churches now calling for immediate help to build. The *July Church Building Quarterly* gives several illustrations of edifices which owe their existence to the Building Society and calls attention to many more. In Oregon alone the C. C. B. S. has helped in the erection of fifty-one houses of worship and nine parsonages. According to Secretary Cobb's report at Portland the total number of houses of worship the society had on its books June 1, 1896, was 2,905, and the number of parsonages 690. Accounts had been closed on 483 church buildings and 269 parsonages.

### THE WORLD AROUND

**Foreign Work Among Soldiers.** It is not in America in wartime only that Christian work has been carried on among soldiers. *The Missionary Review* devotes an article to similar movements in Italy and India. The Italian army has been rightly called the school of the nation. The educative and unifying effect of the three army years upon the young men has been significant and has not lacked its religious side mainly through the efforts of Cav. Luigi Capellini, who has carried on a work of evangelization among the soldiers since 1872. Himself a convert from the papal church through study of the New Testament, he began religious work as a soldier and continued it as an officer with his own command. The chapel at Rome supported by the English Wesleys has become a distributing center for religious truth which is scattered from end to end of

Italy as the soldiers return home when their term of service expires. The transfer of troops brings discouragement, but correspondence is kept up with the absent and books are sent out to them wherever they are. Though supported by the Wesleys the work is unsectarian, the converts on returning home being advised to join the nearest evangelical church. Eight years' work showed a register of 730 converts, and the movement has grown and expanded in the seventeen following years.

**In India.** The British army is provided with chaplains, but the life of the soldiers has often been a scandal among the heathen. For thirty-eight years, under the leadership of Mr. Harrington, religious work has been carried on among the troops which has of late taken on a new form in the provision of a soldiers' prayer room, under government sanction, at nearly every military center throughout India. These are buildings which the soldiers themselves control, and they so proved their value and economy to the government that in 1888 the governor general in council declared that such rooms "shall be considered one of the recognized requirements in the barracks of every British regiment."

**Affairs in Congo Free State.** The report of the British consul at Loanda, just published by the British Foreign Office, shows the difficulties with which missionaries have to contend in that section of Africa. The British official says that the task of reducing the untamed tribes to order is enormously increased by the lack of a common language, for the speech known as Kixi-Congo, having both grammar and dictionary, ceases to be generally understood before Stanley Pool is reached, while eastward of this the tongues are as plentiful as the waterways. These very waterways, by the way, render still more difficult the work both of state authorities and missionaries. With such a labyrinthine system of channels and tributaries separating the scattered communities along the river between Leopoldville and Stanley Falls, cohesion seems almost hopeless. Moreover, all this water and swamp endanger the lives of white men. It is estimated that nine out of every ten state officials die or are invalidated in three years. A more cheerful part of the report, however, tells of progress, especially in the restriction of the liquor traffic on the lower Congo and the total prevention of it on the upper river, the suppression of intertribal wars over a wide area and the decrease of cannibalism. The notorious Arab slave dealers have been made to feel the power of the law, and the traffic in slaves among the natives themselves is said to be greatly diminished, and they are being trained into habits of regular work.

**The Bible in South America.** Some idea of the missionary opportunity in South America is to be gained from the American Bible Society's annual report of its La Plata agency. This includes Uruguay, Paraguay, Argentine Republic, Bolivia, South Brazil, Chile, Peru and Ecuador—a field over two-thirds the area of the United States. Two years after the society was organized it printed the Scriptures in Spanish, and ever since then it has been distributing thousands of Bibles in ten languages. Its representatives still meet with persecution in Peru and other regions where Roman Catholicism reigns in its most fanatical form, but the society has three representatives in Uruguay, three colporteurs in Buenos Ayres, a depository of books in Asuncion del Paraguay, besides the travelling colporteurs, who go about from country to country sowing the seed. A special triumph is the work in Bolivia, so inaccessible behind its mountain fastnesses. Since 1883 fifteen men have made eighteen visits to Bolivia. All but one of the chief towns have been visited repeatedly, and the mining districts also have been thoroughly canvassed. The Quichua Indians, of whom there are at least 3,000,000, have been neglected, for they are unable to read, but something will probably be done by

the Bible Society to give them the gospel in a form which they can understand when read to them.

### JOTTINGS

Less than a month remains—until Aug. 31—before the fiscal year of the American Board closes.

After correspondence with the authorities in Washington, the American Board has decided not to send the Morning Star on its usual voyage to Micronesia. There will probably be opportunity to send supplies and reinforcements by a vessel flying a German flag which does a regular trading business among the islands.

The Wesleyan Missionary Society is planning an important constitutional change, which shall make it possible to employ laymen as missionaries. At present no man can be sent out by the missionary committee for medical or educational work unless he be an ordained minister or on probation for ordination. English Methodists must be singularly conservative not to have removed such an embarrassing prohibition ere this.

In a letter to a Boston relative Dr. John G. Paton writes concerning the work in the South Sea Islands: "In twelve months we have had 1102 persons converted from cannibalism to the worship and service of our God and Saviour. One missionary at his three quarterly communions baptized and admitted to the Lord's table 200 adults." Dr. Paton has just completed the translation of the New Testament into another of the various island tongues, and it is in the hands of the printer.

## Y. P. S. C. E.

### PRAYER MEETING

Topic Aug. 14-20. Exalt Christ. Matt. 21: 1-11.

What is Christ especially to you? Is he a Saviour redeeming you from sin? Or a teacher of eternal truth and a bright example of actual human holiness? Or a true, tried, tender sympathizing friend, "sticking closer than a brother" and, although invisible, the very best friend you have? Of course he is each of these to every one if we are his believing followers.

But according to our temperament, experiences, surroundings, or aspirations, he is more especially the redeemer to one mind, the model to another, the elder brother to a third.

Now to exalt Christ means to make to yourself the most of that special relationship, so to speak, which unites you to him. To exalt him is to exult in him, to dwell upon him in thought and affection so that no one else seems equal to him. He becomes, as he deserves, supreme before your mind, the crowned king of your heart and life. Not only as that which he specially is to you, but in every other one of his relations to you, he becomes continually a greater, nobler, yet not less humanly lovable being.

Christ is best exalted by being appreciated and honored in one's life. Those who most resemble him, live they never so quietly, proclaim loudest and widest his excellences and glories. Nevertheless, he is to be exalted openly and boldly on many occasions, by speech and action and sometimes against opposition. We may not be ashamed or afraid to testify for him frankly. Allegiance to him is no more to be paraded theatrically than to be denied or concealed. But sometimes loyalty to him calls for ringing speech, as in rebuke of some sin already done or remonstrance against some evil threatened. It may even need to be proved by actual blows or bullets.

Whoever, whatever, wherever you may be, you are exalting Christ if you render it manifest that he is the central, principal object of your love, the one whom you supremely honor and are trying to serve. Each of us may show this differently. If it be shown genuinely, that is enough.

Parallel verses: Rom. 15: 15-17; Phil. 3: 7-15; 2 Pet. 1: 10, 11.



## LITERATURE

## BOOK REVIEWS

## THE SCIENCE OF POLITICAL ECONOMY

This work by the late Henry George suffers from the fact that he died without having time to complete it. Whether his executors would have been wiser not to publish it is a question to which different answers may be given. It possesses value to his followers in that it sets forth once more his ideas about matters which lie at the root of the famous theory which he made his own and promulgated so extensively. They may be glad of even a fragmentary and imperfect expression of what he had to say. But no such work should be assumed to do justice to the author, because it is not only incomplete but what there is of it also is unrevised by him. The most sympathetic and loyal editor never knows exactly what or how much the original author would have altered before publishing. Since the author's son has seen fit to give the book to the public, however, it must stand upon its merits.

It possesses a certain practical value and some worth as a statement of positive principles. It is terse and generally clear. It is weak at points. Some of its illustrations cut in two directions and can be turned against the author in a manner which he evidently did not perceive. But it is an interesting study of its subject. Its two chief defects are these. It does not add much to the public wisdom on the subject. Most, if not all, of what the author has to say he has said before, if not better, in his earlier writings. And it is rather destructive than constructive. It criticises in the severest manner the positions and utterances of the accepted authorities upon political economy almost without exception, striking right and left among them with usually good-natured and always vigorous blows, some of which are telling but others of which seem only to strike the air.

We are not conscious of any special disposition to defend the standard writers. What should be sought in regard to such a subject is the truth, no matter who may advocate it and no matter whom its declaration may shelve. But we do not find much which is constructive in this volume. It is rather a criticism of current theories than a logical, complete and satisfactory announcement of the author's theory. This is partly due to the unfinished state of the work, but not altogether. We do not find sufficient indications that the author's theory would have been set forth definitely and fully had he lived to complete the work, although of course that would have been his endeavor. There are evidences of haste in the composition and also in the thinking, and altogether we are forced to the conclusion that the volume will not add much to Mr. George's reputation and will not produce much of an impression upon students of the subject [Doubleday & McClure Co. \$2.50].

## HYMN-BOOKS

*The Chapel Hymnal* [Cong. S. S. and Pub. Soc. 40 cents for introduction; 60 cents retail]. Everything that could be done for the eye and the hand has been done in the making of this collection of 370 hymns. It is neat, compact, well printed, simply and tastefully bound and, we may add, exceedingly reasonable in price. For prayer meetings, Sunday school services and, indeed, for worship in most churches it is large enough. Altogether, it makes an attractive book, which will, we hope, repeat the success of *The Hymnal*. The editing has been careful and thorough, many of the standard hymns of the church are here together with a judicious selection of newer material gleaned from the too abundant stores of the professional hymn-book makers. The contents are conspicuously varied, and usually the best of their kind. We miss some hymns which we would have liked to see included, but the quality of the book is high and lasting and it will serve the churches well. *Sursum Corda*, a book of praise, edited by

E. H. Johnson, with the assistance of E. E. Ayres [Am. Bap. Pub. Soc. \$1.50]. This is a very modern hymn-book, up to date in its wealth of material, good making and careful editing. How modern it is may be judged by its inclusion of Kipling's *Recessional*, which is especially appropriate for American Christian use in these days when the air is full of talk of national strength and conquest. The book is especially rich in its variety of music, several tunes being provided in many cases for use with a particular hymn. Not all the modern hymnody included will bear a severe literary test—Professor Wilkinson's hymns on angels, to which special attention is called in the preface, for example, cannot be called successful, but among the 856 selections there is abundant range for choosing. We are glad to see special attention paid to the need of singing in unison for the encouragement of congregational praise, and the efforts of the editors in this direction have been accomplished in spite of a total neglect of the hymns and tunes of the type familiar in Gospel Hymns. It is a rich, dignified and able manual for use in the public worship of song, upon the possession of which the Baptist churches are to be congratulated.

## BIBLE STUDY

In *The Modern Reader's Bible* we have, of the New Testament series, *St. Luke and St. Paul* in two volumes of the now familiar neatness, good type and convenient size. The Gospel of St. Luke, the Acts and the Epistles of St. Paul are woven into a continuous text wisely broken into paragraphs, and the literary features distinguished by differences of type and arrangement of matter. Professor Moulton accepts the now common chronology which places the pastoral epistles between a first and unrecorded second Roman captivity. He gives a syllabus of each of the books, and a convenient reference table to connect his arrangement with that usual in our Bibles. "The matter included within the covers of these two small volumes," he says, "has turned the world upside down, laid the foundations of modern religion and civilization, and struck a unity through all history. In the present simple arrangement, it is possible for a reader of ordinary intelligence, almost at a sitting, to traverse this literature from beginning to end, and so to bring his individual mind, unhampered by extraneous comment, into fresh and immediate contact with the most dynamic persons, incidents and thoughts that history has produced."

With the volume covering *Revelation*, *The Biblical Illustrator*, by Rev. Joseph S. Exell, comes to its completion, with the exception of a subject index to the New Testament volumes which is promised if a sufficient number of advance orders shall be secured. It is to be hoped that the volumes may be made available for reference by this indispensable aid. We have commented on the volumes as they have appeared. There is an abundance of material here for the use of preachers and those who can use such helps to edification wisely [Fleming H. Revell Co. \$2.00].

*The Gospel According to St. John*, with notes critical and practical, by Rev. M. F. Sadler [Macmillan Co. \$1.50]. This is a reissue of a commentary whose usefulness is proved by the fact that it has been seven times reprinted. Its point of view is that of the Church of England, and the author's opinions are frankly and fully expressed and argued when the occasion arises. Its continued success and popularity is due to its clear thought distinctly expressed, and the practical quality of its method of handling the Scriptures.

*Bible Characters: Gideon to Absalom*, by Alexander Whyte, D. D. [Fleming H. Revell Co. \$1.25]. Dr. Whyte's method in these sermons is that of imaginative enlargement and practical moral application of the Old Testament narratives. It is open to the danger of weakening the story or diverting it from its natural purpose, but in the hands of

a man of real insight it is always helpful to readers who have never learned to use their own imagination. These sermons, in our judgment, occasionally carry this method much too far, and we are little inclined to agree with some of the author's character judgments. He is also careless at times, as when among the "greatest dames of Scripture story" the name of Beatrice is included; but there is no lack of animation or variety.

## STORIES

*Moriah's Mourning*, by Ruth McEnery Stuart [Harper & Bros. \$1.25]. Many of these short stories deal with negro life and dialect, and are racy with the peculiar humor of a people in whom our common human nature shows itself with unconventional surroundings and little disguise. Others deal as happily and humorously with the white Americans of the South. Some are only sketches, but they are all the work of a skilled and witty writer, who can not only see what men and women are and think, but can carry over to her readers the reality of the characters she portrays with a delightful certainty and swiftness.

Mr. Howells in his latest book, *The Story of a Play*, keeps well up to the level of his recent writing. He still concerns himself with types of everyday people, and continues to remind us, in spite of his skill and insight, of the carver of cherry stones. The particular bit of carving in the present book makes us acquainted with the experiences of a Boston literary man and playwright in New York, his dealings with actors and managers, the failure and success of his play, and his trials with his wife's prejudices and dislikes. The interplay of contrasted character makes up the chief interest of the story. It is pleasant reading, with abundant knowledge of men and an agreeable humor, but slips easily out of the mind as it slipped uneventfully into it.

*Rod's Salvation*, by Annie Elliot Trumbull [A. S. Barnes & Co. \$1.00]. There is an undercurrent of sorrow in all these stories, and the first is a tragedy. They have a strong grasp upon the human heart, whether in the unconventional simplicity of the fishing village, or the experience of the more sophisticated young woman who finds herself in rural surroundings for a summer's rest. The last of the four stories which make up the book is a clever satire upon the ancestor worship of the Revolutionary and Colonial societies, kept from bitterness by its touch of sympathy with human life in its enthusiasms and disappointments.

The select and growing company of admirers of George Meredith will rejoice in the new illustrated edition of his novels, in clear type, on good paper and well bound, now coming from the press of Charles Scribner's Sons. We have *The Egotist* and *Rhoda Fleming* [Each \$1.50].

## EDUCATIONAL

The edition of Dryden's *Palamon and Arcite*, by Arthur Gilman, in the Riverside Literature Series, is a model of good editing and bookmaking. The chronological table appended to the introduction, with its parallel columns for events historical, literary and those of Dryden's life, is an admirable aid and incentive to the historical imagination.

Ginn & Co. have issued in their edition of Standard English Classics Milton's *Paradise Lost*, Books I. and II., and *Lycidas* [45 cents], edited by Homer B. Sprague, and George Eliot's *Silas Marner* [60 cents], edited by R. Adelaide Witham. These editions are prepared for school use, but are admirably fitted by the supply of illustrative and explanatory matter for private reading. Careful chronological tables add to their value. To the same series belongs *The Rime of the Ancient Mariner*, edited by Lincoln R. Gibbs [30 cents], which is in the same handsome form and gives like evidence of careful and intelligent editing. Interesting, too, is the appended reprint of the version of 1798, with its instructive differences.

A contribution to the study of the growing world is made by *Seed-Travelers*, by Clarence Moores Weed [Ginn & Co. 30 cents]. It is devoted in text and pictures to the description of the curious and often beautiful means of seed migration by which plants are distributed. It will be helpful to parents and teachers in awakening and guiding the habit of observation in children, who will be delighted in observing the correspondence of its pictures with familiar facts.

## MISCELLANEOUS

Prof. Bernard Moses of the University of California, in four lectures which he calls *Democracy and Social Growth in America* [G. P. Putnam's Sons. \$1.00], reviews the history and tendencies of the spirit of equality as developed in the new conditions afforded by the settlement and growth especially of the United States. The titles of the four lectures, A Fundamental Tendency, Conflict and Socialism, Education and Democracy and the Democratic Spirit, indicate the progress of thought. The book takes account of the difficulties which are involved in the evolution of democracy, but its tone is optimistic. What Professor Moses says in the last lecture about the necessity and office of religion, as the conservative element teaching the sense of duty, transmitting the highest conceptions of society from generation to generation, and setting a high estimate upon the worth of human life, is clearly and strongly put. The book is high-minded, clear-seeing and worthy of careful reading, and its lessons should be weighed by lovers of America.

*The Study of Man*, by Alfred C. Haddon [G. P. Putnam's Sons. \$2.00]. This volume, belonging to the Science Series, is not a treatise on anthropology, but a collection of papers on subjects having a value as materials for its study. Hair and eye color, the nose, the evolution of the cart, the singing games of children, "London Bridge," with its embodiment of the ancient idea of foundation sacrifice—these are some of the subjects treated, and they give a good idea of the range of the book and the rare and curious learning involved in its preparation.

Volume III. of Max Müller's *Sacred Books of the East* contains *The Zend-Avesta*, translated by James Darmesteter [Christian Literature Co. \$3.00]. The Parsees of India are now almost the sole unmixt representatives of that Persian race and religion which played so large a part in the history of Asia. Their migration at the time of the Mohammedan conquest and their prosperity on the west coast of India have preserved for us the records of the greatest of the dualistic religions of the world. This American edition makes a handsome book.

*The Nation's Navy*, by Charles Morris [J. B. Lippincott Co. \$1.50]. This compendium of American naval history down to the outbreak of the present war and description of the new ships and guns is timely and valuable, and the maps and illustrations are well chosen and of current interest. It is a stirring history and one which the people are proud to remember. The accounts of the ships and their fittings are clear without being too technical, and the book is full enough for the general reader, bringing together the facts he most cares for within reasonable limits of space.

*Black-Belt Diamonds*, selected and arranged from the speeches, addresses and talks to students of Booker T. Washington, by Victoria Earle Matthews [Fortune & Scott. New York. \$1.00]. It is a tribute at once to the hard common sense and to the intellectual grasp of Mr. Washington that these hundreds of brief selections, largely devoted to a somewhat narrow range of interests, hold up to so high a level both of form and substance. There is a hopeful spirit in them which reflects the success of their author in leading his people upward, and they will repay a thoughtful reading.

*Missionary Methods for Missionary Committees*, by David Park [Fleming H. Revell Co. 25 cents]. This is a useful manual for

missionary and Christian Endeavor Societies. Its suggestions as to aims and methods are practical and sensible, and its illustrative matter well selected.

## NOTES

— England seems to be as fully supplied, or oversupplied, with cheap magazines as America.

— The English admirers of Robert Louis Stevenson are proposing to compile a school reader from his works. The boys would like that if Kidnapped and Treasure Island were liberally drawn upon for material.

— Mr. Charles Kendall Adams, in his paper on the Neglected Aspects of the Revolution in the August *Atlantic*, observes that we have hardly any American story that deals adequately with the Revolution. Here is a chance for the great American novelist—when he appears.

— Richard Realf, one of whose poems is used this week upon our cover, was born in England, and died in California in 1878. He was engaged in city mission work in 1855, and a soldier of the Army of the Cumberland all through the war between the States. A complete edition of his poems is soon to be published in New York.

— The military writers are coming to the front in the present war. Captain Mahan is the trusted adviser of the strategy board. Brigadier-General Greene, whose works on military subjects are well known, is on his way to Manila. The novelist, "Captain" King, has also become a brigadier general, while Lieutenant Sargent, the historian of Napoleon's campaigns, and Theodore Roosevelt, hunter and traveler, are now colonels.

— At the meeting of the American Library Association, under the presidency of Mr. Putnam of the Boston Public Library, the novel proposition was made by Mr. Durey that public libraries should act as distributing agents for publishers. It is a fact that the book trade in the smaller towns and cities is languishing. This plan might afford a practical substitute where libraries exist, but it could only be at considerable cost of money and energy to the librarians or to the public. The suggestion was thoroughly debated, but seemed to meet with little favor. The next meeting of the association will be at Atlanta, with Mr. Lane of the Harvard Library as president.

## BOOKS OF THE WEEK

- L. C. Page & Co. Boston.*  
ROSE A CHARLITTE. By Marshall Saunders. pp. 516. \$1.50.  
POEMS OF AMERICAN PATRIOTISM. Selected by R. L. Paget. pp. 414. \$1.00.  
*Charles Scribner's Sons. New York.*  
THE REPUBLIC OF PLATO. By Wm. L. Bryan, Ph. D., and Charlotte L. Bryan. pp. 316. \$1.25.  
SOCIAL ELEMENTS. By Charles R. Henderson. pp. 405. \$1.50.  
A STUDY OF ENGLISH PROSE WRITERS. By J. Scott Clark. pp. 879. \$2.00.  
*G. P. Putnam's Sons. New York.*  
THE CHASE OF AN HEIRRESS. By Christian Reid. pp. 261. \$1.25.  
*T. Y. Crowell & Co. New York.*  
WHAT IS ART? By Count Lyof N. Tolstol. pp. 237. \$1.00.  
*A. S. Barnes & Co. New York.*  
THE LATER ENGLISH DRAMA. Edited by Calvin S. Brown. pp. 571. \$1.00.  
*Baker & Taylor Co. New York.*  
THE STATE. By L. T. Chamberlain. pp. 50. 50 cents.  
*Christian Literature Co. New York.*  
GREGORY THE GREAT, EPHRAIM SYRUS, APHRAHAT. Edited by Philip Schaff, D. D., LL. D., and Henry Wace, D. D. pp. 438. \$4.00.  
*Lutheran Publishing Society. Philadelphia.*  
LUTHER, THE REFORMER. By Charles E. Hay, D. D. pp. 201. 40 cents.  
*Lanier Printing Co. Norwalk O.*  
SIX WEEKS AT THE SEASIDE. By S. K. Donovan. pp. 199.  
*Bible Institute Colportage Association. Chicago.*  
OUR BIBLE. By Rev. Charles Leach, D. D. pp. 132. 15 cents.

## MAGAZINES

- July. FORTNIGHTLY.—COSMOPOLITAN.—QUIVER.  
—HARTFORD SEMINARY RECORD.—CASSELL'S.  
—GOOD HOUSEKEEPING.—STUDIO.  
August. WHAT TO EAT.—ATLANTIC.—HARPER'S.  
—ST. NICHOLAS.—SCIENNER'S.—MAGAZINE OF ART.

## In and Around Boston

## The Congregational Exodus

The inmates of the old Congregational House have begun to forsake it for the new Congregational House. Several thousand books from the library are already on the shelves of the new stack, their proper place, under the new system of arrangement, having been a matter of solicitude and most careful study by Librarian Cobb for many months past. No one who has not attempted the task of transferring a library can have any conception of the work involved and the amount of forethought and careful handling which enters into it, and the task is rendered more difficult when the removal also involves an entirely new scheme of classification. Some of the property of the bookstore is now in place on its shelves, but the store will not open for business for a week or two yet. Secretaries Colt and Palmer of the Massachusetts Home Missionary have won the honor of being the first inhabitants, and patrons and beneficiaries of that ancient and honorable society should now wend their way to the new denominational Mecca. Secretary Guttererson of the A. M. A. was a close second. Work on the interior is fast approaching completion, and by the first of September the exodus should be over and the promised land reached. Dr. Rice of the Board of Pastoral Supply happened to be in the new building last week when a couple of good Congregationalists were seeking to be wedded. He tied the knot, and thus early in its life the building is set apart as a sanctuary as well as a workshop.

## Gospel Tent Work

Three Congregational churches—Shawmut, Union and Berkeley Temple—with two Baptist churches, are holding union tent meetings at the South End, corner of Warren Avenue and Clarendon Street, under the auspices of the Evangelistic Association of New England. The work includes daily evening meetings and two Sunday services through July and August. The programs present some able evangelist speakers and a good amount of gospel singing, led by a chorus and interspersed by solos. Thus far the attendance has been encouraging, the tent, accommodating many hundreds of persons, being often too small to cover the outer edges of the body of hearers. The lawyer evangelist, Mr. C. N. Hunt of Minneapolis, has been present at the meetings up to this time, besides speaking at the regular noon meeting of the association at Bromfield Street Church.

## Hobson of the Merrimac in Town

Boston dearly loves a hero, and when Lieutenant Hobson arrived at the Park Square Station last week Wednesday 1,500 persons were there to welcome him. It was with difficulty that he breakfasted in peace at his hotel or transacted his business. Women fought for the privilege of touching his clothes, and those so fortunate as to receive petals from the flowers he wore in his coat treasure them as carefully as if they were locks of hair from the head of a demigod. All who saw him report a manly fellow of modest demeanor, whose face and carriage indicate a man of great reserve power and high order of intelligence.

## Sunday in Boston Pulpits

At Park Street last Sunday Rev. S. A. Norton, D. D., of San Diego, Cal., preached; at Berkeley Temple, Rev. Israel Ainsworth of Rockport; and at Shawmut, Rev. Dr. Sidney Strong, D. D., of Oak Park, Ill. The preachers in Dorchester were: Rev. A. G. Lawson, D. D., at Pilgrim, and Dr. E. F. Williams of Chicago at Second. In Roxbury Rev. L. O. Baird, D. D., of Ottawa, Ill., filled the pulpit at Elliot Church; Rev. W. R. Webster, D. D., at Immanuel; Prof. W. E. C. Wright of Olivet College at Walnut Avenue; and Rev. W. R. Campbell at his own church, Highland. The Shepard Memorial Church of Cambridge heard Rev. Dr. H. A. Stimson of New York city.



The Old South heard their own pastor, Dr. Gordon.

#### Returning Sunday School Workers

The first returning contingent of America's delegation of Sunday school workers to the London convention arrived in Boston Harbor Friday night on the Catalonia, the same steamer on which the party crossed. This advance quota of return travelers, six in number, represents but a small fraction of the entire number who journeyed abroad. Their former associates are distributed over the British Isles and Europe, enjoying an extended period of trips and sight seeing. Rev. W. P. Landers, who had the party in charge, has reported to us in person concerning the pleasure and profit of the World's Third Convention.

### The Hampton Conference

BY ORRA LANGHORNE

The second annual Negro Conference at the Hampton Institute closed its three days last week. About 400 persons were in attendance, including the State Normal School holding its session here. Prominent men and women of the race were present from various sections, representing North, South, East and West. Reports were made as to the progress and condition of Negroes in various localities in regard to homes, land, schools, trades, business and religion. The business outlook for colored people in town and country was carefully discussed.

The cause of the excessive death rate of Negroes in towns was the subject of an able paper by Dr. Shadd of Washington, D. C., on the Remedy for the Excessive Mortality of Negroes in Cities. It attracted much attention. Several excellent addresses were made by the women speakers on The Development of a Stronger Womanhood, The Dangers of Young Girls in Large Cities, How to Keep the Girls at Home, etc. The discussions that followed showed a thoughtful knowledge of race conditions with earnest desire for improvement.

The question of industrial education seemed to be of general interest and received hearty indorsement from men who not many years ago were the strongest advocates of the higher education for the colored people, without regard to their environment and prospects of earning a living. Good proof of the value of the work Hampton is doing for the country is shown in the reports made by her graduates of a few years ago, now engaged in business of various kinds. These young men and women are farmers, merchants, school teachers, workers in many fields, all doing good service in their communities and taking a cheerful view of the future of their people.

It was evident from what was told of the various sections of the country that while Negroes have some privileges and advantages in the North and West, by far the best chances for the majority are to be found in the South, where land is cheap, their labor sought for and climatic conditions are favorable.

A singularly interesting paper was read by Mr. I. W. Lemon of the Calhoun school, Alabama. A full account was given of the conditions surrounding the colored cotton raisers of the South, and the great advantage they are gaining by co-operative experiments in land buying which will enable them to get away from the dreadful mortgage system that has so long weighed them down. Mr. Lemon is a Hampton graduate and his *alma mater* has reason to be proud of her dusky son.

The conference was most kindly entertained at Hampton where all the guests were charmed with the beauty of the place, the kindness of the teachers, and the great opportunities offered the students.

Dr. Friswell presided over the meetings and all were impressed with the ability and tact displayed in what was by no means an easy task.

### Mrs. Albert Bowker

A life of notable and rare Christian service came to an end when Mrs. Bowker died in Newton, Wednesday, July 27. Her husband died the next day. Both were for many years members of the Maverick Church, East Boston, and prominent in the Christian life of the city. But Mrs. Bowker's direct influence has been world-wide in many directions, most notably as the originator and first president of the Woman's Board of Missions, the first organization of women for foreign missionary work. Mrs. Bowker was educated at Ipswich Female Seminary and for several years came under the direct influence of two famous educators, Miss Zilpah P. Grant and Miss Mary Lyon. For several years the infirmities of age have kept her and her husband from public life. The story of the most remarkable part of her public Christian service was so effectively told in our columns more than five years ago by Miss Frances J. Dyer that we reprint the following sketch from that article.

In course of time the horrors of the Civil War burst upon the nation, and this momentous event brought into further prominence the native force of Mrs. Bowker's character. Her soul was on fire with patriotism, and no general on the field of battle marshaled his forces



with greater energy than she displayed in organizing measures of relief for the soldiers. Just before this, strangely enough, there had been a revival of interest in the work of maternal associations, which, like the Christian Endeavor movement, was born in the home of a Portland minister, Dr. Edward Payson. His wife organized the first society in 1815, but it did not long survive the generation which gave it birth. But in 1860, as the hour approached when the iron of bereavement was to enter many a mother's soul, a great tidal wave of a common impulse to prayer swept into the hearts of the American women. The Union Maternal Association, embracing all denominations, was formed, and the first annual meeting in Boston was attended by more than 1,000 mothers. From the outset Mrs. Bowker espoused this cause with fervent faith. Though sternly rebuffed by Dr. John E. Todd and other excellent but mistaken ministers, no opposition could daunt her. For twenty years she held the office of president, and in this training school more than any other her mind was broadened to grasp the needs of women living in lands outside the pale of gospel privileges. The obstacles she surmounted fitted her for overcoming the prejudice and distrust which blocked her way later in organizing the Woman's Board. Looking backward one is astounded at the sublime courage that enabled her to project the enterprise at what seemed a most unpropitious time. Only one secretary of the American Board, Dr. N. G. Clark, heartily favored the scheme. Others frankly dis-

approved or coldly questioned its wisdom. The colleges for women were just coming into recognition. The Woman's Christian Temperance Union was hardly in embryo, women's clubs had no existence except as the war had developed them, women as a whole were untrained in the duties of public life. . . . Meantime the Lord had been stirring up the hearts of Christian women to an interest in the condition of their sisters in other lands through the agency of the Missionary Union in New York city and by other societies purely local in their scope. In scattered hamlets all through New England and at the West many, like Mary of old, were pondering these things in their hearts.

One day, about this time, a quiet woman came from New York to Boston seeking if haply she might find some one capable of unifying all these scattered forces into one grand missionary body. At the suggestion of one of the secretaries of the American Board, she was directed to Mrs. Bowker's house. The meeting of Peter and Cornelius was no more divinely directed than this interview between Mrs. Homer Bartlett, the first treasurer of the Woman's Board, and Mrs. Albert Bowker. As the result of their conference a company of devoted women gathered the first Tuesday in January, 1868, in the Old South Chapel, then in Freeman Place on Beacon Hill, and formed the New England Woman's Foreign Missionary Society, which, later, became incorporated under the name of the Woman's Board of Missions. . . .

Like the first disciples she has labored, and others have entered into her labors. From the hour when she bowed herself in consecrating prayer at that initial meeting to the day, in 1890, when she delegated to another the presidency of the board, she has never wavered in love and loyalty to the cause which it represents. Time, money, strength, influence have all been freely contributed to its advancement.

Mr. Bowker for many years occupied influential positions in insurance companies and banks, was a member of the Boston Common Council for several years and of the Massachusetts House of Representatives. The married life of Mr. and Mrs. Bowker extended over nearly sixty years, and both were eighty-two years of age. The double funeral was held in Newton last Friday afternoon, Rev. Dr. C. H. Daniels, secretary of the American Board, officiating. A large company was present, including delegates from several missionary societies.

### A Forest School

Chautauqua is the mother of many institutions. One of its oldest children, if not its first born, is the New England Chautauqua Sunday School Assembly, whose nineteenth annual session closed last Friday. If it has not grown in numbers, its cottages have taken the places of tents, its trees have shot upward and its public halls have expanded. Easy of access from Boston, about a mile from South Framingham, it does not draw many visitors from the Hub. Its people come from the vicinage, from towns and villages and farming communities. They are of the sturdiest, most intelligent and devout New England stock, with the varied elements it has appropriated during the last generation.

The assembly presents one of the most interesting features of American life. One recognizes here the assembly "face," intent, intelligent, determined to lose nothing of value in classes, lectures, entertainments, inclined to measure each by its seriousness, but resolved to miss no good point of any jest, and to enjoy every funny story, humorous reading or song, for these things are not wanting. Groups of Sunday school teachers gather twice a day with Prof. G. W. Pease, of the Bible Normal College, Springfield. Prof. G. J. D. Currie and Miss Kinsman teach en-

## News from the Churches

## Benevolent Societies

thusiastic classes of children and young people. Rev. A. E. Dunning has large classes at daily Bible lectures. Prof. C. E. Boyd drills a large chorus, with a fine quartet to lead them, and an orchestra and military band to lead the music and add pleasure to a restful hour after dinner and supper.

Every one of the eleven days has had its own distinct features. Lectures have been given by Drs. G. C. Lorimer of Boston, R. S. MacArthur of New York, R. H. Cornwell of Philadelphia, Commander Booth-Tucker, President Mendenhall of the Worcester Polytechnic Institute and S. Parkes Cadman of New York and other prominent educators. Rev. Edgerton R. Young has told wonderful experiences among the Indians. The Klondike has been exploited and illustrated. Mr. Leland T. Powers has delighted large audiences as an impersonator. India, Egypt, Palestine, Spain, Japan, South America and other lands have been described by travelers and explorers. Rear-Admiral Kimberly has told of the exploits of our navy. Art, architecture and literature have had generous place in the program. Statesmanship, the duties now devolving on our country, the parts which individual citizens must share, the examples of American heroes, have been discussed, while from the hour of morning prayer till the last strains of the evening concert have died away and the bells have rung for rest somewhere on the grounds gatherings of men, women and children have been studying or practicing music, elocution, or enjoying some entertainment.

It seems as though the birds were never so numerous, or of so many kinds, or sang so sweetly. Fat squirrels sit saucily in the paths or even on the piazza railings. A sunset hour on the lake, a bicycle ride to one of the many charming estates, parks or historic places in these regions complete an ideal vacation day. The Chautauqua Literary and Scientific Circle has an enthusiastic society here of the Hall in the Grove. Recognition Day, July 28, brought together several hundreds of them and, in spite of the rain, the class of 1898 marched through the arches with songs and *eclat*, while 250 sat down to an evening banquet with toasts and music. A large college club, with representatives from about twenty institutions, is a prominent feature of the assembly.

The attendance this season was larger than for some years past. A great amount of labor is given to the assembly by Rev. Dr. W. R. Clark, the president, and by a number of business men and ministers on the board of directors, who realize the importance of such institutions for the people. Their unselfish interest is not unappreciated. The regular attendants have formed an organization known as the Framingham Associates, with a membership of considerably more than 500, which it is hoped to increase to 1,000. This body by its annual fees of \$1 each and the efforts of its members to make the assembly known insure its success.

Rev. A. E. Dunning, D. D., has been superintendent of instruction, resuming, for this season, a kind of work which he laid down several years ago on taking up editorial duties. All those associated in the management are more than ever impressed with the value of the assembly as a factor in popular education, furnishing elements not found in any other institutions, and giving to some of the worthiest and most intelligent of the common people the recreation and mental stimulus which enrich their lives.

Bishop Potter of New York, participating recently in a discussion of The Settlement Idea, held that very often Jesus showed "settlement contact" without going farther and giving direct religious teaching. "I do not find that he ever gave the religious idea specifically as the reason why he did anything for anybody," he is reported as saying. Also, "I should be very sorry to introduce the religious test into settlement work."

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 32, Congregational House, Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited, Miss Annie C. Bridgman, Treasurer. **AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 183 La Salle St.

**WOMAN'S BOARD OF MISSIONS**, Room 1 and 2, Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION**, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 183 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY** Church and Parsonage Building. Rev. L. H. Cook, D. D. Secretary. **UNITED CHARITIES BUILDING**, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY** (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

**GIVE, SUNDAY SCHOOL & PUBLISHING SOCIETY**.—Contributions used only for missionary work. Rev. George M. Boynton, D. D. Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

**MASSACHUSETTS BOARD OF MINISTERIAL AID**.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

**MINISTERIAL RELIEF**.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1897, and Year-Book, 1898, page 92. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits, supplies in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Secretary.

**THE BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 8 P. M. Sunday services usual here. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. F. Society, c/o Reading Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## OF SPECIAL NOTE THIS WEEK

A pastorless Kansas church hits upon a successful sermon plan.

Good thought for a Sunday evening service in Wisconsin.

Two Iowa Sunday school classes make a good purchase.

## INSPIRED BY PATRIOTISM

The First Church of Paterson, N. J., Rev. Ellsworth Bonifas, pastor, is another of the patriotic brotherhood mentioned recently in these columns. Since early in this war "Old Glory" has waved from its steeple, and will probably remain as a permanent evidence of loyalty. The first flag thrown out from the topmost loopholes of the tower was historic, it having floated in this city from a prominent building during the Rebellion. At its height of 150 feet it was particularly exposed to the strong winds, which left it in tatters. Since then a larger and finer flag has been unfurled from a pole out of the belfry windows, 100 feet high. Here it can be seen miles away. The pastor of the First Church, Dover, N. H., Dr. Hall, is a zealous advocate of the cause of Cuban freedom, and since the war was declared has had a large Cuban flag hung across the front of the pulpit, while a larger United States flag is suspended above the pulpit. The flags will probably remain there as long as the war lasts.

At the First Church, Stoneham, Mass., was recently held, with military honors, the funeral of the second member of the local volunteer company who has died during the war. The first company of provisional militia, of which the pastor, Rev. C. E. Beals, is captain, was present, and the pastor pronounced the eulogy.

Mr. D. L. Moody, in behalf of the Army and Navy Christian Commission, of which he is president, has invited Rev. C. C. Herald, pastor of the Bethesda Church, Brooklyn, to spend a month preaching to the soldiers at the camps in Florida. The church has given its permission, and the pastor leaves for the South at once.

In the Twentieth Regiment Kansas Volunteers there are many young men who are ambitious of learning the Spanish language. The Sunday school of Plymouth Church, Lawrence, furnished them with 100 Spanish Testaments for their use on the long voyage to Manila.

Down east, at Fort Fairfield, Me., "Soldiers' Sunday" was recently celebrated with much enterprise. Flags, bunting and portraits of the President and heroes of the war decorated the meeting house and added to the interest of the service. A liberal contribution was received.

In New Haven, Ct., an "independent boys' brigade guard" is being organized, to consist of boys sixteen years old or over, members or ex-members of Boys' Brigades. Officers of present companies may become members without forfeiting rank or position in their present companies. Gen. O. E. Perrigo of the Third Regiment, Boys' Brigade, is to be captain. This is a new departure in this city. The First Company of the Humphrey Street Church Boys' Brigade is in camp on the banks of the Connecticut River. Rev. H. H. Kelsey of Fourth Church, Hartford, chaplain of the First Regiment Connecticut Volunteers, is encamped with his men near Washington, D. C., the regiment having been moved there from its former station.

## AN ISLAND RESORT CHURCH

Avalon, "a city by the sea," is the name of a picturesque resort on an isle in the Pacific. Distant twenty-five miles from the mainland, Santa Catalina belongs to California and is almost directly south of Los Angeles. It was discovered centuries since, but long before it was seen or claimed for Spaniard or Anglo-Saxon the native Indian grazed his herds there. Today how changed! Its natural beauty is much the same, but the social life is like that of a fashionable suburb, and the business is all pleasure.

When the island passed from the Government to private control there came gradually to the hearts of a few Christian spirits a desire to worship. Consequently, nine years ago an organization of nine members was effected, and in one month a meeting house was erected, furnished and occupied. At the formal recognition of the church that same year the first sermon was upon the particularly appropriate text: "Launch out into the deep and let down your nets for a draught." The first baptism was in the sea.

The beginnings were small and the visible results have never been notably large. Today the total membership is thirteen, and includes persons formerly of seven religious faiths, but congregations number never less than fifty and often 200. Some of those who "come over" only for a Sunday help to the support of the church by attendance and contribution. The pulpit, the bell and many other furnishings have been special gifts. The present pastor, Rev. E. O. Tade, is now in his fifth year of service, and is as much a necessity to his people as though his parish numbered in the hundreds. There is a Sunday school and a C. E. Society. The missionary spirit has been strong from the beginning. Recently the church entertained the Congregational Association of 200 members.

M. A. S.



## NEW ENGLAND

## Massachusetts

[For Boston news see page 156.]

**FALL RIVER.**—*First* and *Central* hold united services during the vacations of their pastors. Rev. S. M. Newman, D. D., of Washington, D. C., supplies the pulpit of Rev. Dr. Adams three Sundays, and Rev. Drs. W. E. Barton and A. E. Dunning of Boston and Rev. Dr. Michael Burnham of St. Louis, supply the pulpit of Rev. William Knight of Central.

**LOWELL.**—*Pastucket.* The corner stone of the new meeting house was laid on the afternoon of July 30 before a large concourse of people. Nearly all the local Congregational pastors took part. Rev. W. D. Leland is pastor. The cost of the house will be about \$25,000, its style Roman-Gothic and its seating capacity 500 in the main auditorium, 250 in the chapel and 300 in the assembly-room.

**MASSFIELD.**—Within four months of the close of the former pastorate, which ended with the death of Rev. Jacob Ide, D. D., the church has selected with great unanimity as a new leader Rev. H. F. Swartz. He has been abroad for study and travel for three years, holding a Hartford fellowship. He and his father and one brother, formerly Lutherans, are now Congregationalists. He was ordained July 27. His father preached the sermon.

**WHITINSVILLE** laid the corner stone of its new edifice last Sunday. The pastor, Rev. J. R. Thurston, made the address, the local Presbyterian pastor offered the prayer and the Methodist pastor the benediction.

**WORCESTER.**—The bequests of the late Albert Curtis, who died last week a nonagenarian, include \$5,000 each to the American Board, the Home Missionary Society and Berea College; \$10,000 each to the Educational Society, Colorado College and the Worcester Polytechnic Institute; \$3,000 each to the Worcester City Missionary Society and the American Seamen's Friend Society; \$15,000 to Doane College; \$30,000 and the homestead estate to the Woman's Board; and \$11,000 divided among various Worcester institutions. The residuary legacies are the Home Missionary Society, the American Board, the American Missionary Association and the Worcester Y. M. C. A.

**SPRINGFIELD.**—*South.* Dr. J. L. Jenkins of Portland, Me., supplied the pulpit July 24. *Faith.* A fitting memorial service was held on the morning of July 17 to commemorate the faithful labors of Dr. Buckingham in the establishment of this church. Resolutions were passed expressing appreciation of his work and a determination to realize his prophecy that in 10 years the church would have a fine stone edifice. The new building will bear the name of Buckingham Memorial. *Hope.* The list of supplies henceforth is: Aug. 7, Rev. W. W. Leete, D. D.; Aug. 14, the pastor-elect, Rev. S. H. Woodrow; Aug. 21 and 28, Rev. R. W. Broksw. Mr. Woodrow begins his work Sept. 1. The church and society are enthusiastic in their support of him and are looking forward to a successful year's work. *North.* It is to be regretted that a local paper, generally reliable in its news, led this journal astray last week in announcing that the pastor of this church had resigned. It is pleasant to learn that the relations between Rev. F. B. Makepeace and his people are to continue as heretofore. Mr. Makepeace during his vacation will supply the Park Church, Hartford, for two Sundays and preach a Sunday each for the Central Church, Lynn, and the First Church, Orange, N. J.

**HOLYOKE.**—*Second.* The pastor, Dr. Reed, will be absent from his pulpit during August. Among the supplies will be Rev. D. S. Clark of Salem and Rev. Dr. C. I. Scofield of Northfield. The church has a successful mission under its charge which requires more attention than could be given by the pastor. On July 26 a council was called to ordain Mr. F. P. Reinhold, a graduate of Union Seminary, over this special charge. Fifteen churches were represented. Music was furnished by the Second Church choir. President Thwing's sermon was an inspiring one on Participation in the Working Out of God's Plan.

## Maine

**WALDOBORO.**—The pastor, Rev. Hugh McCullum, has engaged to serve another year. The service held annually at the "old church on the hill" occurred the last Sunday in July.

**WINTHROP** has just settled its new pastor, Rev. R. R. Morson. Rev. J. B. Williamson preached the sermon. The church is fully united and looks forward hopefully.

Rev. G. A. Lockwood of Kennebunk takes his vacation, spending most of the time at Fryeburg.

## New Hampshire

**PENACOOK.**—In the death of Deacon Wilson, July 28, the church and Sunday school have lost

one of their oldest members and strongest pillars at the ripe age of 78. His presence and influence as a promoter of every good work will be greatly missed.

## Vermont

**NEW HAVEN** has met with a loss in the death of Mrs. Eliza Mencham at the age of 85. Her life was a benediction and her benevolent gifts were larger and more frequent than any one knows. A few years ago she gave to the church a fund of \$3,000.

**BRISTOL.**—This new church has purchased a site for a greatly needed edifice and will make an earnest effort to secure funds to build.

## Rhode Island

**PROVIDENCE.**—*Beneficent* holds union services during July and August with the Central Baptist Church on Sundays and at the midweek prayer meeting. The following clergymen preach in August in Beneficent Church: Rev. Drs. Nehemiah Boynton of Detroit, C. H. Richards of Philadelphia and F. L. Goodspeed of Springfield. *Pilgrim.* The preachers during the August union services will be Rev. Messrs. Reuben Wright of Windsor, Ct., J. E. Tuttle, D. D., of Worcester, A. E. Dunning, D. D., of Boston, and F. F. Emerson of Providence. *Academy Avenue.* Rev. W. E. Smedley took leave of his much-attached people on Sunday, July 31. Considerations of health alone led him to this step. *Union.* Rev. J. L. Withrow, D. D., preached July 24 and 31.

## Connecticut

**NEW HAVEN.**—*Ferry Street* has a new Boys' Club of 25 members. *Humphrey Street.* The latest S. S. report shows an average attendance of over 300 for six months and a home department of 50. The pastor, Rev. F. R. Luckey, has recently purchased the corner lot bought by the church last year, and is having plans drawn for an elegant residence for himself.

**HARTFORD.**—*Park* will be closed this month. *First.* Rev. Dr. and Mrs. C. M. Lamson left for Alaska at the close of the meeting of the National Council to return to this city about the middle of August. *Asylum Hill* pulpit is being filled during the present month by Rev. Professors Perry and Merriam.

**EASTFORD.**—The church interior has been repaired and refurnished at an expense of \$450, the carpet being the gift of former members and out-of-town friends. The edifice was reopened July 24, with an impressive and largely attended service, the pastor, Rev. J. P. Trowbridge, presiding.

**BERLIN** has lost two of its oldest members by death in a week. Mr. J. O. Arnold was 91 years old, and had been a communicant for 55 years. Deacon E. C. Hall joined the church 44 years ago, and had been a deacon for several years.

**BRIDGEPORT.**—*South.* Dr. Frank Russell spends part of his vacation at Chautauqua, part in Ohio and the balance among the Green Mountains. *West End.* Rev. C. F. Stimson, the pastor, is enjoying a well-earned rest in Maine.

At Hockanum Sunday morning services have been in charge of the C. E. Society, assisted by the Juniors. Rev. C. E. McKinley of Rockville is enjoying a wheeling trip through western Massachusetts. The ladies have subscribed \$75 to the Red Cross Society, besides sending articles. Rev. W. G. Lathrop and family of North Haven are spending the vacation in New Hampshire and will attend the Northfield meetings. The C. E. Society in Northfield has recently added a new cook stove to the church kitchen. A company of boys, under the care of Rev. S. G. Butcher, from the South Church, New Britain, are camping in a cottage on Bantam Lake, Morris. Rev. F. A. Johnson and wife of New Milford, after a week's tour through the Great Lakes, will spend their vacation with friends in western New York.

## MIDDLE STATES

## New York

**NEW YORK.**—*Pilgrim* has united in services with two Presbyterian, a Methodist and a Baptist church during July and will continue during August. Beginning July 3 and continuing through Sept. 4 the supplies are: Rev. Drs. A. J. Brown, W. L. McEwan, A. H. Plumb, S. F. Upham, Wayland Hoyt (twice), E. W. Brown, F. S. Fitch, Franklin Miller and B. P. Raymond.

Woodville has just ordained as its pastor Mr. I. T. Hart, who has supplied for a year past.

## New Jersey

**JERSEY CITY.**—Rev. J. L. Scudder, D. D., has gone to Shelter Island for much needed and well-earned rest. For six months the strain on him, partly through the illness of others, has been severe. He has just succeeded, through persistent correspondence, in raising about \$300 for the free

baths of the People's Palace; \$700 more is urgently needed. Mr. Cox, the assistant pastor, is now entirely recovered. Only morning services are held this month on Sunday. In August the Tabernacle will unite with five other churches in union services at the North Baptist Church.

## Pennsylvania

**BRADDOCK.**—*First.* The new pastor leaves his church in Portsmouth, O., with the largest membership in the city, and with congregations which often tax the house. He has lectured extensively in Ohio and in the West.

## THE SOUTH

## Arkansas

**SILAM SPRINGS.**—By much effort last year this church disposed of its property and rebuilt in a central location. They are realizing the advantages expected in much larger congregations. The work at Gentry, carried on for two summers independently, has been taken up by this church. Rev. J. H. Harwell is pastor.

## THE INTERIOR

## Ohio

**CINCINNATI.**—*Vine Street.* A question has arisen over the appropriation of \$1,000 held by the organization toward the salary of the pastor, Rev. H. S. Bigelow. By a vote of 17 to 16 the money was so appropriated. But it is contended by the minority that the amount, which was a forfeited payment from a sale of the parsonage, was conditioned on the maintenance of orthodox teaching, and that the teaching of the pastor is not orthodox. The opponents of the pastor have declared their purpose to appeal to the court.

**ROOTSTOWN.**—Rev. C. N. Queen has returned from California and resumed his labors with this church. The people rejoice at this event.

## Illinois

[For other Chicago news see page 147.]

**CHICAGO.**—*Pilgrim.* Dr. G. R. Wallace has just concluded a series of Sunday evening addresses, which even during the warm evenings of June and July have been listened to by large audiences. Among the themes treated have been: What Can We Believe About God? Jesus Christ, Man—His Origin, Mission and Destiny, The Bible, Evolution and Christianity, and Miracles.

**MOLINE.**—*Second.* Rev. R. L. Breed, having received a unanimous call to Wabasha, Minn., has accepted it to begin a permanent pastorate Aug. 21. He resigns against his people's wishes and those of the community. The church membership has been largely increased, a men's club and a free reading-room have been instituted.

## Wisconsin

**CLINTONVILLE.**—A recent Sunday evening was employed in setting forth the work which is being realized in camps while our regiments were awaiting further orders. A liberal offering was given, to be used in providing Wisconsin soldiers with pocket Testaments and other helpful reading. Rev. W. A. Gerrie is pastor.

## THE WEST

## Missouri

**KANSAS CITY.**—*Ivanhoe Park.* The meeting house basement has been tastefully finished. Besides being used for the ordinary social and Sunday school requirements, it will also accommodate a singing class, a Boys' Brigade and lecture course.

*Plymouth.* The pastor, Rev. A. H. Rogers, is spending his vacation in visiting several remote places in Missouri and Arkansas for the Sunday School Society. *Clyde.* Rev. E. L. Howard, the pastor, spends his vacation in Colorado. The pulpit is supplied by Rev. J. B. Toomay of Sedalia.

**GRANDIN.**—Extensive logging camps in connection with this mill town give opportunity for branch work in three Sunday schools and preaching stations. Schools under the care of the pastor, Rev. M. J. Norton, have also been organized at two neighboring railroad towns, Chilopee and Hunter.

## Iowa

**MARSHALLTOWN.**—A union farewell service was held, July 24, in honor of Rev. C. R. Gale and another pastor of the city. The meeting occurred in the Methodist church and was addressed by representatives from the various congregations. On the following evening the Ladies' Aid gave a large reception to Mr. Gale at the home of one of the members. Mr. Gale has gone to Melrose, where he has rented a cottage, and will be joined by his family. He will supply churches in the vicinity of Boston during the rest of the summer.

**BUFFALO CENTER** has had recent losses and also some new comers. Two neat windows have been put in the recess back of the pulpit, and the belfry has been repaired. The church, S. B. and

C. E. attendance is increasing. The pastor, Rev. N. L. Packard, is now on his vacation, traveling with horse and buggy.

**CLEAR LAKE.**—About a dozen of the ministers of the State are camping on the grounds of the Congregational Retreat Association. Each day informal conferences are held on various themes of interest and practical value. Professor Macy of Iowa College is present and active in the discussions.

**PRAIRIE CITY.**—At the close of the Midland Chautauqua, held at Des Moines, a benefit program was given for Rev. J. J. Mitchell, who has been an active Chautauqua worker for a number of years. He holds the office of superintendent of instruction.

**BLENCOE.**—The pastor, Rev. A. G. Washington, leaves early this month for a six weeks' visit at his old home in Canada. The church attendance has kept up well during the warm weather, and the Sunday school has increased considerably.

**RADCLIFFE.**—A new individual communion service has just been used for the first time. The money which bought it was earned by two of the S. S. classes.

#### Minnesota

**FARRIS.**—A Sunday school has been organized in this new town, a temporary supply has been secured and plans for church organization are formed. At several other towns on the lines of projected railways there is a call for work.

#### Kansas

**NICKERSON.**—This church, which lost courage somewhat by the decrease of population, owing to the removal of the railway shops, is cheered again by the establishing of a normal school of high grade for which the town gives the free use for 10 years of a fine school building, now being enlarged at a cost of \$2,200. The church membership is united and energetic.

**STAFFORD.**—Two years ago, when pastorless, this church began to maintain one Sunday service regularly by reading select sermons and still continues the custom to some extent. After the first seven months a pastor's service was secured for half the time, but on alternate Sundays the reading is enjoyed.

**WICHITA.**—*Plymouth* seriously feels the need of more room and contemplates the erection of a new house of worship soon.

Professor Buck of Fairmount College is serving for the Maize and Haven churches, preaching alternate Sundays.—Sterling is being supplied in the morning by Rev. B. D. Conkling of Lyons.

#### Nebraska

**LINCOLN.**—*First.* July 24 the resignation of Rev. Lewis Gregory was read. It was entirely unconditional, and intended by the pastor to be final. A meeting of the church to act upon it was called for Aug. 4. This will end a pastorate of 23 years of serious labor and service, often under trying circumstances. Mr. Gregory began in the original old church with a small congregation, which kept up a steady growth with the development of the city. A beautiful church building and a remembrance of faithful work well done will constitute a lasting monument. Through all these years he has exerted a strong influence upon Congregationalism and Christian education throughout the State. Few men have so wide an acquaintance among the churches and ministers of the State. He will be especially missed from his position as chairman of the board of trustees of Doane College. There are now six Congregational churches in the city, and into every one the First Church has put somewhat of its own personality.—*Plymouth.* Rev. John Doane, the pastor, left, July 25, for a month's vacation in the mountains of Colorado.—*Vine Street.* Rev. A. F. Newell, the pastor, left on the same day for Colorado Springs, Denver, and a camping expedition in northern Colorado. The pulpit will be supplied during his absence by Rev. Josiah Poeton of Taylor.

**EXETER** has just completed thorough repairs on the interior of its building. Improvements were also made in the tower. After being closed for six weeks the house was occupied again July 24. While the work was in progress services were held in the G. A. R. hall and the Baptist church. The cost has been fully met. Rev. C. H. Huestis is pastor.

#### North Dakota

**VALLEY CITY AND GETCHELS.**—Rev. W. H. Gimblett is taking a month of much needed rest on the Pacific coast after the council. The work on his field has prospered much since he took it two years ago. At Getchels the work has been so much strengthened that the people are planning for the erection of a meeting house.

North Dakota was well represented in the National Council. Out of a possible membership of eight seven were present, besides two ladies, who attended but were not delegates.

#### PACIFIC COAST

##### California

**PASADENA.**—*North.* The services of July 17 were of unusual interest, it being the 10th anniversary of the pastorate of Rev. H. T. Staats. The sermon in the morning was a review of the enterprise from the time the first service was held by him in a barn. The congregation after a few months moved to a hall, where a church was organized. The first church edifice was destroyed by a storm in 1891. The second edifice, enlarged twice and recently furnished with a fine pipe organ, is one of the most attractive in the city. The evening was given to special music and congratulatory addresses. The church has enjoyed constant growth and marked harmony. The pastorate of Mr. Staats exceeds by a number of years that of any other in the city.

#### WEEKLY REGISTER

##### Calls

**BREED,** Reuben L., Moline, Ill., to Wabasha, Minn. Accepts.  
**DEROME,** Jules A., to remain at Mapleton, Minn., the fourth year. Accepts.  
**DICKERSON,** Chas. H., Bethlehem Ch., Newark, N. J., to take up missionary work with the colored people at Florence, Ala., under the Ref. Ch. Board.  
**FLETCHER,** Rufus W., Quillayute, Wa., to Latona. Accepts.  
**HAWLEY,** Chester W., Clinton, N. Y., to Second Ch., Amherst, Mass., for one year.  
**HENSHAW,** Thos. D., Spring Creek and West Spring Creek, Pa., to Blossburg. Accepts.  
**HILLIARD,** Dow L., Earlville, Io., accepts call to Hardwick, Vt.  
**LAMBERT,** Avery E., Lebanon Center, Me., to Thetford, Vt.  
**MACCALLUM,** Hugh, Waldoboro, Me., to remain until next June.  
**MUDIE,** Howard, formerly of Kent, Ct., to Mt. Carmel. Accepts, and began work Aug. 1.  
**WATT,** Wm. J., Sheldon, Vt., to Richmond.

##### Ordinations and Installations

**DEMING,** Vernon H., Hartford Sem., c. Weathersfield, Vt., July 26. Sermon, Rev. G. S. Davis; other parts, Rev. Prof. A. R. Merriam and Rev. Messrs. C. H. Merrill and J. B. Lawrence.  
**HART,** I. T., c. p. Woodville, N. Y., July 28. Sermon, Rev. E. N. Packard, D. D.; other parts, Rev. Messrs. Duncan McGregor, John Sharp, H. A. Lawrence.  
**MARSHALL,** Chas. P., Bangor Sem., c. p. Frankfort, Me., July 26. Sermon, Rev. G. E. Hall, D. D.; other parts, Rev. Messrs. F. B. Denio, D. D., Sherman Goodwin, R. G. Harbutt, D. P. Hatch.  
**MOORE,** John W., Chicago Sem., c. Liberty Ch., Trevor, Wis., July 19. Sermon, Sec. H. W. Carter, D. D.; other parts, Rev. Messrs. V. T. Brown, F. L. Moore, F. B. Hicks and R. B. Guild.  
**REINHOLD,** Franklin P., Union Sem., c. p. mission of Second Ch., Holyoke, Mass., July 26. Sermon, Pres. C. F. Thwing, D. D.; other parts, Rev. Messrs. C. H. Hamlin, A. W. Remington, R. L. Swahn, G. W. Winch.  
**SWARTZ,** Herman F., c. p. Orthodox Ch., Mansfield, Mass., July 27. Sermon, Rev. Joel Swartz, D. D.; other parts, Rev. Messrs. A. J. Dyer, F. J. Marsh, R. K. Harlow, M. W. Jacobus, D. D., T. C. Welles, J. W. Flagg.

##### Resignations

**BERRY,** Loren F., Ottumwa, Io., to take effect after three months.  
**CHAKURIAN,** Enoch E., Adin, Cal.  
**GREGORY,** Lewis, First Ch., Lincoln, Neb.  
**HOLMES,** Theodore J., Hopkinton, Mass., to take effect Nov. 6, at the expiration of five years.  
**MAKEPEACE,** F. Barrows, has not resigned at North Ch., Springfield, Mass.  
**PERRY,** Silas P., Richmond, Vt., will enter upon educational work in Honolulu.  
**SMITH,** J. Franklin, Acadia, Neb.

##### Dismissions

**LEDIN,** Chas. J., Emanuel Ch. (Swedish), New Haven, Ct., July 30.

##### Supplies for the Summer

**RAYMOND,** C. Rexford, Andover Sem., at Angola and Evans, N. Y.

##### Miscellaneous

**DOUGHERTY,** M. Angelo, Cambridge, Mass., sailed this week from New York for Europe.  
**KINGSBURY,** J. D., Bradford, Mass., has during his vacation visited the Omaha Exposition and the Pacific coast. Prof. J. D. Bartley supplied his pulpit one Sunday.  
**PARTIDGE,** Rev. Ernest C., the new pastor at Shoreham, Vt., has recently brought a bride to the parsonage.  
**PHIPPS,** Wm. H., and wife are grateful to the King's Daughters of their church in Prospect, Ct., for the gift of a new sewing machine.  
**WATERS,** Frank P., and wife, Wolcott, Ct., are the recipients of a fine sewing machine from the ladies of the parish.

#### Education

—Rev. J. W. Scroggs has resigned the principalship of Rogers Academy, Arkansas, after fourteen years faithful and successful work. He accepts the principalship of Enreka Academy, Kansas.

—Mr. Samuel J. Barnett, who has recently received the appointment as instructor in physics at Colorado College, Colorado Springs, secured his doctor's degree from the latter institution in June with the highest honors. He is the son of Rev. Dr. Barnett, a missionary of the United Presbyterian Church for more than thirty years in Egypt.

—Applications for entrance into Princeton University thus far are twenty-five per cent. in advance of last year, according to the

*New York Observer*, with indications that the attendance the coming year will be the largest in the history of the institution. This showing does not indicate any falling off of confidence as a result of the Princeton Inn agitation.

#### Our Readers' Forum

##### SOME CORRECTIONS

Your Springfield correspondent, in his notice of the death of Rev. S. G. Buckingham, D. D., which appeared July 21, makes the following statement: "Rev. E. G. Selden became associate pastor of the church in 1885, and on going to Albany, N. Y., was succeeded by the present pastor, Philip S. Moxom, D. D., on whose installation as active pastor Dr. Buckingham, at his own request, was relieved of his duties as senior pastor and was made pastor *emeritus*." Somewhat similar statements have appeared in various papers. It is just as well to be accurate.

Dr. Selden severed his connection with the South Church in the early autumn of 1893. In the latter part of February, 1894, Dr. Moxom was called to the pastorate. Previously to the issuance of the call Dr. Buckingham resigned the pastorate of the church, and his resignation was accepted. This action ended his official connection with the church in accord with his express wish. Immediately after this the church unanimously elected him pastor *emeritus*. Immediately after this the invitation was sent to Dr. Moxom to take the pastorate of the church. The invitation was accepted in March, and on April 3 the council of installation was convened and discharged its function.

Your correspondent's statement conveys the impression that at the time of Dr. Moxom's installation, or immediately afterward, Dr. Buckingham asked to be "relieved of his duties as senior pastor," which is not true. When Dr. Moxom was called the South Church had no actual pastor. The South Church continued to Dr. Buckingham as a pension the salary which it had paid him annually for many years. Had Dr. Buckingham chosen to remain "senior pastor" until the time of Dr. Moxom's installation he probably would have continued in that office till the hour of his death, for never was the relation between pastor and ex-pastor more harmonious, sympathetic and trustfully affectionate than was the relation between Dr. Buckingham and Dr. Moxom. Dr. Buckingham resigned when he did because he wished to be relieved of all official duties, and because he wished to leave the South Church entirely free in taking steps to secure another pastor. His election as pastor *emeritus* was a spontaneous and proper act on the part of the church, and it was warmly appreciated by him. This election continued in form as well

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as in spirit a pastoral relation that had existed since 1846.

In the year-book of the South Church, published Jan. 1, 1898, appears this list of the pastors of the church since its organization: Rev. Noah Porter, D. D., LL. D., 1842-1846; Rev. S. G. Buckingham, D. D., 1846-1894; Rev. Edward G. Selden, 1885-1893; Rev. Philip S. Moxom, D. D., 1894-. This bit of local church history will correct some slight errors that are current and will be of interest to some of your many readers.

#### THE ANDOVER CREED

I am in the habit of allowing in my own mind great freedom of utterance to the editors of our religious papers, but I think you go too far in your editorial in the issue of July 21 on the Andover Creed. Inasmuch as the words you quote from the creed are thoroughly Scriptural, by presenting them as you do you cast discredit on the word of God as given to John in the Revelation. Do you object to having the Andover professors give assent once in five years to the Scriptures? I can endure various interpretations of the Bible, but to have it flatly discarded in this way is to invoke the judgment contained in the last chapter, verse 19.

W. D. H.

It passes my comprehension how any sane man can accept the strange statements of the Andover Creed. You well say, "It is repugnant to the Christian faith of today." Such language used there is blasphemous. To say that God knowing the result of all his works creates one part to be saved and the other part to go into endless torment takes away from him all claim to justice, love or mercy.

G. M. F.

Only preach when you must preach. If there is not a great compulsive power behind you, you will fail.—Joseph Parker.

#### Marriages

The charge for marriage notices is twenty-five cents.

BRIDGMAN-BRYANT—In Wetherbee, N. Y., July 27, by Rev. R. A. Bryant, father of the bride, assisted by Rev. L. H. Thayer of Portsmouth, N. H., Rev. Howard A. Bridgman, managing editor of *The Congregationalist*, and Helen North Bryant of Wetherbee.

KNIGHT-HANSCOM—In Wollaston, June 28, by Rev. A. H. Plumb, D. D., Rev. Fred. T. Knight and Cora W. Hanscom.

WYMAN-HOWE—In the new Congregational House, Boston, July 29, by Rev. Charles B. Rice, D. D., Frank E. Wyman of Randolph, Vt., and Mae E. Howe of Chicago, Ill.

#### Deaths

The charge for notices of deaths is twenty-five cents. Each additional line (the center counting eight words to a line). The money should be sent with the notice.

BARCLAY—In Kent, Ct., July 20, Rev. Thomas D. Barclay, aged 82 yrs.

BOYNTON—In Callista, Cal., July 7, Mrs. Charlotte Freeman, widow of Rev. John Boynton, formerly pastor at Phillipsburg, Me., and daughter of Hon. Samuel Freeman of Portland, Me., aged 98 yrs.

HARLOW—In Park Rapids, Minn., June 26, W. H. Harlow, son of Rev. R. W. Harlow, aged 36 yrs.

PLATT—In National City, Cal., July 11, Rev. M. Fayette Platt, a pioneer and successful missionary of the C. H. M. S. in Iowa, Nebraska and California, aged 76 yrs.

WALTERS—In Easthampton, July 29, at the home of her niece, Mrs. Sumner G. Wood, Lanthe Walters, aged 86 yrs.

#### MRS. ALMARIN TROWBRIDGE

Mrs. Almarin Trowbridge, who died in Charlestown July 5, at the age of seventy-eight, was the daughter of an old and well-known resident of the town, Mr. Joseph Souther. She united with the Winthrop (Congregational) Church in 1841, five years before her marriage with Mr. Almarin Trowbridge, who died in 1897. Her uneventful life was filled with quiet acts of kindness to others, and she made her beautiful home a place of love and faith, not only for her immediate family but for all who came under that hospitable roof.

The garden which she loved and tended yielded its sweetness and beauty to many a weary soul, but the fragrant flowers she distributed could not afford the joy which her ever happy smile and tender words gave to those to whom she ministered out of her ample means and abounding benevolence. With her husband, whose hand was open and generous in all charitable giving, she united in dispensing needed gifts, but, best of all, the friendly, sympathetic manner made her gifts a spiritual benediction.

In the sorrows through which she passed her serenity was unchanging, and the smile which gladdened others never left her face, even when her sight grew dim and the clouds of affliction and illness gathered about her heart. The Winthrop Church, of which she was a member for more than half a century, cherishes her memory as that of one whose unobtrusive aid was always ready and whose faith was unflinching.

Her children (two of whom, a son and a daughter, remain to honor the lives of their sainted parents), preserve the bright remembrance of a mother whose countenance made sunshine perpetual in her home, and whose presence was a living example of the happy, useful Christian woman.

With the words of the beautiful hymn entitled *The Everlasting Arms* in her thoughts and calmly as the day's decline, Mrs. Trowbridge fell asleep, almost at the last hour, saying, "I think the Lord is calling me home; I am ready to go; my heavenly home is bright and fair." It was as if some angel whispered, "Underneath these are the everlasting arms," to which the answer from her soul was:

Underneath us—O, how easy!  
We have not to mount on high,  
But to sink into his fullness  
And in trustful weakness lie.

L. A. W. MEET, INDIANAPOLIS.—Reduced rates via Pennsylvania Railroad. For the annual meet of the League of American Wheelmen at Indianapolis, Aug. 9 to 13, the Pennsylvania Railroad Company will sell excursion tickets from all points on its line to Indianapolis at rate of single fare for the round trip. Tickets will be sold on Aug. 7 and 8, good to return until Aug. 15 when properly executed before agent of terminal line at Indianapolis. Bicycles carried free. Special arrangements for clubs traveling as a body.

AN army and navy memorandum book is what you have been wanting. The Northern Pacific has it. It contains out of the Maine, map of Cuba, list of United States and Spanish naval vessels, interior drawings of a battleship, illustrations of United States and Spanish ships, glossary of navy and army words, table of distances, commanders of United States ships and army corps, list of United States regiments and their commanders and other information very useful and valuable at this time. The book contains eighty pages, fits the vest pocket and is up to date. Send Charles S. Fee, general passenger agent, N. P. R., St. Paul, Minn., ten cents and the book is yours.

LOW RATES TO THE WEST.—If you are going west inquire about rates via the Nickel Plate Road and you will find that they are lower than via other lines. The service is unexcelled, consisting as it does of three fast express trains in each direction daily between Buffalo, Erie, Cleveland, Fostoria, Fort Wayne and Chicago. The trains are made up of modern day coaches, brilliantly lighted by the celebrated "Pintsch" gas, heated by steam and provided with marble lavatories, while the sleeping cars are of the latest pattern. Colored porters are in charge of day coaches on through trains to look after the comfort of passengers and especially the ladies and children. The dining car service, as well as that of the meal stations, is rapidly gaining a national reputation for excellence. Close connection is made at Chicago with the trains of all Western roads, and all trains of the Nickel Plate Road now arrive at and depart from the Van Buren Street Union Passenger Station, which has long been regarded as the most convenient station in Chicago. Through buffet vestibuled Wagner sleeping cars are run every day between Boston and Chicago via Fitchburg, West Shore and Nickel Plate Roads, while connection is made with all other roads in New England. For information, tickets, sleeping car reservations, etc., call upon your nearest ticket agent, or address F. W. Tibbets, N. E. P. A., Nickel Plate Road, 258 Washington St., Boston, Mass.

THE best medicine you can take is that which builds a solid foundation for health in pure, rich blood—Hood's Sarsaparilla.

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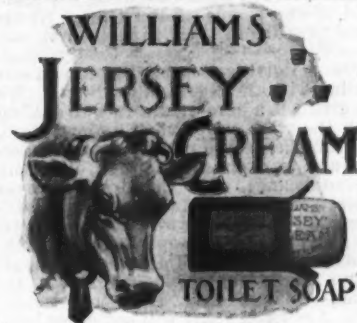
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Hood's Pills cure nausea, indigestion, biliousness, constipation.



"Just Like Cream."

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Each seat is 22 inches deep and 20 inches wide (measurements of great luxury), yet the whole piece takes up less room than a space 2½ feet by 5 feet. We mount it on six stout legs and cushion the back and seat of each chair.

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## The True American Policy

Massachusetts's opinions on such questions are the fruit of nearly 300 years of a great and honorable history. She will not depart from the Declaration of Independence. She will not depart from the doctrines of liberty laid down in her own constitution. She will not consent to be the ruler over vassal states or subject peoples. She will enter upon no mad career of empire in distant seas. She will not seek to force her trade upon unwilling peoples at the cannon's mouth. She will not exact tribute or revenues from men who have no voice in regard to them. She will not consent to enter with the powers of Europe into any partnership, alliance or contest for the plunder of China or the division of Africa, or for the subjugation of Eastern archipelagos, or for compelling unwilling peoples to trade with her. If the American flag appear in the East, it will be as the emblem of their liberty, and not of our dominion. She will desire to meet the great responsibilities which the end of this war seems likely to bring to the American people solely in the interests of the provinces we may deliver from Spain and not for our own. The power of the United States is to be exerted through example and influence and not by force. It will be a sad thing for the country, it will be a sad thing for mankind, if the people of the United States come to abandon their fundamental doctrine.

We are giving it a hard strain in our dealing with the Negro at the South. We are giving it a hard strain in our dealing with the great problem of immigration. But it cannot stand if this country undertake also to exercise dominion over conquered islands, over vassal states, over subject races; if in addition to the differences of education we attempt to govern great masses of people, aliens in birth, of strange language, of different religions. If we do it, our spirit will not, I am afraid—God grant that I may be wrong—the American spirit will not enter into, and possess them, but their spirit will enter into and possess us.

Mr. Gladstone, in his famous comparison of England and the United States, in which he expresses his admiration for our Constitution, says also: "In England inequality lies at the very base of the social structure. Equality combined with liberty was the groundwork of the social creed of the American colonies." An aristocracy or a monarchy may govern subject states. It never was done and never will be done successfully by a democracy or a republic.—*United States Senator G. F. Hoar.*

## Our Foreign Policy

Here are representative opinions by two well-known Congregational laymen. Mr. Ralph Emerson is a well-known citizen of Rockford, Ill., where he is a leading manufacturer. He says:

I was journeying in Cuba with my wife when the present rebellion broke out over three years ago, and from the knowledge then obtained and careful observation since I am thoroughly of the opinion that the same reasons which induced the United States to intervene and declare war against Spain will require the United States to continue to control Cuban affairs for some years to come. I think the same will apply to the Philippines. Though I have never been there, I have studied Spanish character and government for many years in journeys in Europe and on this continent, and am satisfied that had we not meddled with the Philippines we would not have incurred the moral obligation which is now on us to leave them in a better condition instead of a worse, as they would be if we handed them back to Spain. A joint protectorate over the islands in connection with Great Britain, with corresponding powers, would, I think, be the best possible disposition of the islands, not only for them, but for the whole of that part of the globe. The joint action of Great Britain and the United

States then would have a beneficial effect on the Chinese question, Japan and possessions of various nations bordering on the Pacific Ocean.

Mr. S. J. Elder of Boston is a lawyer of high standing. He says:

My impression is that this question is never going to be settled by the President or by Congress, but by the trend of events. It is easy enough to say that the traditional policy of the country is against foreign complications, and that sound statesmanship now seems to demand our attention to American and not Asiatic happenings. But apparently at the end of the war we shall find ourselves with the Philippines on our hands. The feeling against returning them to Spain and Spanish rule will be overwhelming. The complexity of European politics will prevent our turning them over to England or to Germany, and popular feeling here will prevent our turning them over to any one else. I cannot now see that it is probable that the present generation will be able to relieve itself from this and other foreign responsibilities. I hope, however, that I am entirely mistaken. To my mind, much the better solution of the problem—much the better for the United States—is to be relieved in some way of these islands and from responsibility for their government and liability to defend them when they are attacked. A coaling station undoubtedly would be a great assistance to the navy, and the American navy of the future is certain to be a much more important affair than for the last quarter of a century.

## A Cooling Drink in Fevers.

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## Is This True

Rev. Dr. R. F. Coyle, now of the First Presbyterian Church, Oakland, Cal., and recently called to the Madison Avenue Presbyterian Church, New York city, in the *Church Economist*, is reported as saying to a representative of that journal:

Church comity? Now I am glad you asked about that. It's a humbug. It is all very well to talk about, but it does not work in practice. Do I know? Well, I was chairman of the committee on comity. The Congregationalists talked a great deal about comity, and it was largely for the purpose of meeting them that we had a committee. The others never talked comity that I know of, but they practiced it just as much as the Congregationalists, who didn't practice it at all. Yes, I read Dr. Ecob's letters. They read well, but what he suggests will not work. We tried to make it work, and the Congregationalists got the better of us every time. At last we had the good sense to pull down the mask. I guess I am still chairman of the committee, but we no longer make any pretenses. No, I do not speak for the Presbytery of Oakland alone. I speak for the whole Pacific slope. Denominational comity, as Congregationalists preach it and they and everybody else practice it, in our part of the country, at any rate, is a humbug.

These are very serious charges, and merit a challenge, a call for proof and an explanation by all concerned. We have no doubt that our Congregational brethren in California can refute Dr. Coyle.

## A Coming "War for Trade"

That points, I think, to the fact that the next war—the next great war, if it ever takes place—will be a war for trade and not for territory. Therefore, in looking round for the interest which most coincides with us, even putting apart the question of nationality, we look naturally to the United States, which, though it has a protective tariff, is internally a great free trade continent, and which certainly has no wish to see the external ports of the world closed to her commerce. The United States claims, and not without justice, that though she has a tariff which shuts out many European importations, yet so vast is the continent within her tariff, so great is the number of the population of the States over which she presides and among which there is free trade, that she is practically a free trade collection of States in the best meaning of the word.

If that is so, if race and commerce, if the sympathies that arise from common nationality, the influence of centuries, the influence of intellectual training and political tradition, are all ranged on one side in our connection with the United States, it is not necessary, as it seems to me, and still less would it be expedient, to draw any formal bond which should define these relations and these sympathies. But this I think at least we may say—whatever the foundation may be, whether it be one of race, or religion, or language, or interest—the moment is coming when, to use the sublime words of Canning, we may once more call the new world into existence in order to redress the balance of the old.—*Lord Rosebery.*

It is childish to suppose that we can shut ourselves within our little conventicles and sing and pray and have a happy time all by ourselves, saving our own souls and letting the great roaring world outside go on its way to destruction.—*Rev. Dr. Washington Glad-*

## Important Meetings to Come

Y. M. C. A. Encampment, Northfield, Mass., June 30-Sept. 1.  
Chautauqua Assembly, Chautauqua, N. Y., July 5-Aug. 27.  
Christian Workers General Conference, Northfield, Mass., July 29-Aug. 18.  
American Association for the Advancement of Science (50th anniversary), Boston, Aug. 22-27.

DAVID B. HILL has called the Adirondacks "The Nation's Playground and Sanitarium," and this encomium is only one of many. At 260 Washington Street, Boston, you can obtain information covering this great park that will enable you to pass an ideal vacation.

AN ENGLISH IDEA.—Americans who are familiar with the famous English "scandal chair" will be delighted to learn that a similar piece of furniture has been projected in this country called the "Darby and Joan chair," of which an engraving appears in another column of this issue in the announcement of the Paine Furniture Company. These Darby and Joan chairs are the most sociable things imaginable, and we predict a great popularity for them, especially in view of the fact that they have been produced in willow-ware, which is very inexpensive. Our readers should not miss seeing one of these interesting pieces of furniture.

THE BEAUTIFUL AND HISTORIC UPPER SOUTH.—A happy combination of the beautiful and historic has been accomplished by the Pennsylvania Railroad in its two tours of Sept. 27 and Oct. 18 to the Upper South. They cover a period of eleven days each, and include in their itinerary the battlefield of Gettysburg, picturesque Blue Mountain, Luray Caverns, the Natural Bridge, Virginia Hot Springs and the cities of Richmond and Washington. Round-trip rate, covering all necessary expenses, \$75 from Boston. A tourist agent and chaperon will accompany each tour, which will be made in special train of parlor cars from New York. For detailed itinerary and further information apply to D. N. Bell, tourist agent, 205 Washington Street, Boston, or George W. Boyd, assistant general passenger agent, Philadelphia.

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